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The Missionary Guardian.

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Home Missions.

OF GENERAL SYNOD'S BOARD.

Edited by Rev. D. S. FOUSE, Superintendent of the Board of Home Missions of General Synod.

A Few Facts.

IN the *Messenger* of late date "Wyoming" touched upon a matter which is of general interest to the Church, the supply of ministers.

For years there has been a scarcity of ministers to supply our charges. The cause, we are told by some, was to be found in the very poorly equipped condition of our Theological Seminaries in the past. That there was something in that, can hardly be disputed. Others tell us that the cause may be found in the fact that our Church made such very stinted provisions for her beneficiary students, and for lack of funds frequently turned away young men who offered themselves for the ministry but needed some help. Others again thought that the parents in our Church, unlike those in other Churches, did not urge their sons to become ministers. Whatever the causes may have been, it is well known that there has been a change for the better within a few years past. Many more young men are offering themselves for the ministry, for which we should be thankful to the Great Head of the Church.

Our Seminaries are bestirring themselves as never before, in order to offer stronger inducements to young men to attend them, and to give them better advantages when they do come within their halls. New professorships are being endowed in rapid succession, while new seminary buildings are in prospect in the near future. This is encouraging and should open the hearts and purse-strings of our people.

In a very few years we may expect our three English Theological Seminaries to send out annually from fifty to sixty young men into the ministry of our Church. About as many ministers come into our Church from other Churches as leave our Church to enter others. Those preparing in the Seminaries of other Churches almost equal the deaths in the ranks of the active pastors. These fifty or more young men will then be at hand to take the places of those who have become too old any longer to engage in the work, and those who may give up the work to engage in some secular pursuits (and this latter number is much too large).

Now, then, a question does confront us at this point, namely, will our Church be able to give work to this number of young men offering themselves? That is the question which confronts us; and it is well that we consider it seriously. That Church is in an unhealthy condition that has more ministers than fields of labor. We know that fifty or sixty new men annually will much more than fill our vacant charges in the English portions of the Church. If there were a disposition to divide old charges that should be divided, a heavy demand might be created for additional men, but there does not seem to be much of a disposition in that direction. The places must be created for these additional men somewhere, because if it is at once known that there is an overplus, the tendency among our young men will be to enter other pursuits.

The only possible way to widen the field, as we see it, is by greater activity in the missionary operations of the Church. The cry heretofore has been, why start new missionaries? Where will you get the men? We thank God that we are coming to that point when we shall no longer hear that argument as an excuse for not doing our duty in the mission work. As "Wyoming" says, if we are to be as we have been, then there might be some weight in the assertion that we are getting too many ministers, but he implies that the Church is not to pursue her old policies. A better day is dawning. The Church is waking up to a sense, not only of her responsibility, but also of her *power* in the land.

Build up the Seminaries by all means, and gather into them young men of strong, bright minds, and give us plenty of them so that they may be ready to enter new fields. But let the church remember this one thing, that at the rate we have been establishing missions in years past we will not have openings for many additional men. Sit down a few minutes and count the new missions that have been opened during the past year, and you will be astonished at the smallness of the number. But you say there are openings for a large number. Yes, there is no more solemn truth than that; but the Church must awaken to a sense of her responsibility in the mission work. If the Church will arouse herself and give the aid, new fields can be opened so as to give all these men plenty to do.

But we are a little fearful, we confess, that the Church at the present time, in her great zeal for the upbuilding of her literary institutions, may forget the missionary work. The one is no more important than the other, and both should be equally fostered and encouraged.

Who will go?

WITH the opening of the year 1892, we will need several ministers in Iowa. We do not put this in the MISSIONARY GUARDIAN as an advertisement, but as a matter of information to some of our young men who likely are ambitious to go west and grow up with the country. We assure every young man that it is a good country to grow up in. It would be better than medicine for some of our young ministers.

Let us assure these young men of a few things. Among others it is one of the finest sections of country on God s footstool. I know this sounds a little like boasting, but we mean just what we say. There you will have a good, pure atmosphere to breathe, while you need have little fear of bliz-

zards, tornadoes, and such terrible things which seem to be the terror of so many eastern people. These are farther to eastward. Then, you must not suppose that you will go among a selfish, grasping and only money-getting people. No, indeed; the western people are among the most kind-hearted, hospitable, and social people to be found. They will make you feel perfectly at home among them. Then, again, never get into your minds that these western people are drones and nonentities living in huts and cabins, with none of the comforts of civilization. We hear a good deal when east, about the "wild wooly west." Don't form your opinion fully on that matter until you get into the west, and have lived there, say five years at least. Then, of another fact we assure all who wish to come, or can be persuaded to come, namely, you need not fear that your talents will not be appreciated in the West. Get as thoroughly versed in theology, science, literature, and the whole curriculum of the Seminary and College as possible, and you will find plenty of people out on the prairies who can appreciate the very best you can give them. And it will not be long, likely, until some farmer on the prairie, who was formerly a merchant in the East, will call in question some of your statements, and you will be called upon to defend your position—in which case you may need all the learning you have. No, do not suppose that the West is behind the age in any direction; such is not the case. Then of one additional thing we will assure all who come. If you are an earnest, faithful, orthodox minister of the Word, the people will respect you and pay you for your services, and your success will be just as great as if you had remained East.

Who, then, will come? Iowa, Illinois and Kansas all need such men. They will not all be missionaries, but some will—while all will help to cultivate missionary ground. Whoever is willing to come, let him notify us of his intentions. But we must here make one request in order to be just in this matter, that is, we do not wish any to apply who cannot get a field elsewhere, or whom other fields will not have.

Among the Missions.

WE make it a point to visit several of our missions each quarter. The months of November and December were spent among the charges of Northern Indiana. In this section of the country we have at present only two missions, but each should have a number more. The first mission visited was

PLYMOUTH.

This is a brisk little city of some 3500 souls, the county-seat of Marshall county. It has many fine residences and some manufacturing interests. The Ft. Wayne, Lake Erie and Western, and the Vandalia Railroads pass through it. It is not over-crowded with churches as are many towns of its size. Our Church has an intelligent membership, with a substantial church building. Some four miles in the country is a congregation which is connected with the one in town, and these form the mission. Rev. J. Rothenberger is the missionary, and is doing a good work. They have here in the town congregation a Sunday-school, prayer-meeting and Missionary Society. Some repairs have lately been made on the church, which add much to the appearance of the structure. Funds are now being gathered with a view of building a

parsonage next summer. The prospects of the mission are very fair. These people showed their appreciation for help from the Board by contributing liberally to the Church-building Fund of Classis which is intended for general work.

FT. WAYNE.

We spent one Sunday with this mission. We found pastor Zartman in deep sorrow because of the extreme illness of Mrs. Zartman. How sad we feel when a kind Heavenly Father lays a heavy hand of affliction upon us, and yet we can but believe that it is for our good.

This mission has not attained its majority as yet by some thirteen years, having been organized in 1883. Yet we have here a fine lot in a good section of the city on which is a good chapel and fine parsonage. A fund is now being created with which the main church edifice is to be erected in the near future. In this mission we find the usual mid-week services, with a live Sunday-school and a working Missionary Society. The membership now number over two hundred. When the General Synod met here in 1875, many of our ministers lamented because we had no English congregation here. We have one now—one that is destined to become a power for good in this flourishing city of 43,000 people. The two large German churches should be feeders for this mission, and doubtless will be in time to come. Brother Zartman is doing well here, and has reason to be encouraged.

Welcome.

WE feel sure that we but express the feelings of all the brethren of the "Synod of the Interior" when we say that all were doubly glad to have with them in their late annual meeting the venerable Dr. Santee, of Cavetown, Maryland. He was on a visit to his son Charles in Kansas City; but while his son claimed him as a natural father, we all claimed him as a father in the Church. He was more than welcome among us. We were glad for his encouraging words, for his earnest prayers that the mission work in the great West may be carried forward with more zeal and energy, and for his assurances that the sympathies of the East were with the struggling brethren on the frontiers of the Church. Yes, his presence was an inspiration, and did us all good.

He tells us in the *Messenger* of the needs of the Church in the West. May we not hope that words of admonition from one who has grown so old in the Master's service will be heeded? Those of us who are younger have written and talked until it has become an old thing with many; but here is an old veteran who gives his views. May we not hope that the Church will hear him?

We have thought how good it would be were more of our brethren to come West and see this great country. Many there are who have traversed Europe, but know next to nothing of their own land. Many there are in the ministry who know little of the resources of the great West. Some one may go by way of the Northern Pacific railroad to the Pacific, and return by way of the Southern Pacific. Going across the continent by rail gives a man a very inadequate idea of the country. He must go about in the States of the Mississippi Valley in order to become impressed with the greatness of this region.

The same is true of the Church; to appreciate the work that should be done here, one must visit the West

and mingle with our pastors and people, as did Dr. Santee to some extent.

We often wish that more of our ministers in the East might come West and become acquainted with the needs of our work there. Were they to do so, we feel sure that a greater interest would be awakened in the work.

Let us hope that Dr. Santee's life will be spared many years, and that he may again appear among us in the West to encourage and cheer us in the work.

This and That.

—Bro. Darbaker has given notice that on Feb. 1, 1892, he will vacate the McKeesport mission.

—Missionary Long, of Braddock, is looking up our interests at Homestead.

—Missionary Gekeler, of St. Joseph, Mo., reports that the outlook for the mission at that place is quite encouraging. Patient labor will be required, however, to build up the mission.

—Bro. Tussing has taken charge at Barberton, Ohio, and reports matters in fair condition. This is the new mission enrolled Oct. 1, 1891.

—Bro. Novinger, of Hiawatha, tells us that the field was somewhat demoralized when he took charge, but hopes that he can build it up again.

—Pastor Stauffer writes us that he is getting along well with the work in Lincoln, Neb., but that their temporary chapel is rather cold. A permanent chapel is an absolute necessity.

—The chapel that was to be under way during the past fall at Cumberland, Md., seems to hang fire. The Board has the money ready for the purchase of a lot, but the people do not seem able to decide on the location. Please, brethren, decide where that chapel is to be placed.

—Bro. Ketrow was elected by the people of the Ada (Ohio) mission. As they now have the man of their own choice, let us hope that all will go to work and build up rapidly.

—Every mission under the General Board has a pastor at this writing. The missionaries seem to be in great earnest, and the work is progressing. Let us have hard work on the part of missionary pastors and co-operation on the part of the people, and success must attend the efforts.

—All the missionaries were paid up in full to Oct. 1, 1891. This prompt payment must be attributed to the kindness of our good treasurer, Elder Charles Santee, who advanced what the Board lacked. While we appreciate his kindness, he should not be called upon to advance any funds. Let the apportionments be sent in, and there will be no need of advancing money.

—With the good crops of last summer and the general revival of business, there should be no complaints of hard times. Let us hope then that the missionary money voted by the Synods will all be paid in this year, and that it will be sent in promptly.

—The Synods that are delinquent on the Harbor mission should remit the back amounts at once, as the money is very much needed. Why not pay these delinquencies out of the contingent fund?

—Now, then, how soon are we to have the funds for the Hungarian missions from those Synods that voted to send down the apportionments at once to the Classes and charges? We need these funds, and they should be sent in as rapidly as possible.

Income of November.

Missions	$456 00
Church Extension	263 00
Hungarian Missions	95 93
Harbor Mission	187 96

The receipts are not up to what is required. Let us hope that December will greatly increase the amount.

The 1000 Fives.

The pledges received on the 1000 fives during the month of November are as follows:

Prospectville, Pa., Mission	1
Somerset, Pa., Charge	1
W. M. S., Ohio Synod	2
Jacob Sult, Plymouth, Ind.	1
William Zehner, Plymouth, Ind.	1
Daniel Jacoby, Plymouth, Ind.	2
Plymouth, Ind., Mission	6
Harry Grossman, Twin Lakes, Ind.	1
Dan. Grossman, Twin Lakes, Ind.	1
Adam Strohecker, Twin Lakes, Ind.	1
Henry Zeckiel and wife, Marmont, Ind.	1
John Zeckiel, Marmont, Ind.	1
Jacob Zeckiel, Marmont, Ind.	1
Christina and Charles Stahl, Marmont, Ind.	1
Jonathan Smith, Kewanna, Ind.	1
The Marmont Charge, Rev. Shaw	19½
Mrs. M. H. Eichenberg, Bath, Pa.	2
Dan. Souder and wife, Ft. Wayne, Ind.	6
Henry Vondermark, Ft. Wayne, Ind.	1
Grace Mission, Ft. Wayne, Ind.	4½
Geo. Harnish, Bluffton, Ind.	1
Eli Houtz, Murry, Ind.	1
Margaret Eichhorn, Murry, Ind.	1
Michael Oldfather, Bluffton, Ind.	2
D. V. Lamm, Rockford, Ind.	1
J. C. Raber, Rockford, Ind.	1
Weisly Lamm, Bluffton, Ind.	2
Bluffton Charge, Rev. Xanders, pastor	10½
Previously acknowledged	855½
Total to date	930

During the month of November seventy-four and a half "fives" were added to the list. These were gotten largely by personal solicitation. It seems that when money is needed some one has to go and get it. Appeals, no matter how strongly made, are not noticed by the great majority of people. It now looks as if we were to have the thousand pledges by April next.

A Correction.

WHILE attending the meeting of the Pittsburgh Synod we took a few notes for the MISSIONARY GUARDIAN. Among others came up the matter of the work the Women's Missionary Society should do. We got several points in the report of the committee, but had to leave before they came up for action. We were informed that they were passed as reported by the committee, and so reported for the GUARDIAN. Afterward, at the meeting of the Ohio Synod, Dr. Prugh informed us that that part of the report was not adopted. We were sorry for our mistake, and sought to have that part cut out of our report; but when the November GUARDIAN came, we found it there.

We are sorry for this, because we do not wish to misrepresent the action of the Synod; neither do we wish to place the work of the Women's Missionary Societies in a false light before the Church. We would here give the action Synod did take, but do not have it before us.

A Grand Work.

IT is well known that Chicago is a very wicked city. And what great city is there against which this charge cannot be made? The cities gather into themselves much of the low and vicious elements. The churches have put forth efforts to reach these, but have met with only partial success.

Among others, the Baptist ministers of Chicago have been putting forth special efforts to do mission work among all classes in the city, but succeeded only in part, because of lack of funds to carry on the work. Lately the laymen of that denomination in that city came to the help of their pastors in this good work by creating a fund of $120,000 for missionary

operations within the city. Of this, $20,000 is for immediate use and $100,000 is to be invested and the interest used for the work.

These laymen give evidence that they fully appreciate the needs of the cause, while they also show to the world that they appreciate their responsibility to the Master for the work they are enabled to do in this direction.

The cities furnish opportunities for a grand work in the line of home missions. Men of wealth are responsible for the accomplishment of it, because they have the means to help it along. Laymen of other cities and other Churches, our own among the rest, have here a noble example set them. They can do a similar work, perhaps not on so large a scale, but none the less important. Will they do it? If not, why not? Do they not owe as much to God for their success in life?

Thanks

TO the Pennsylvania and Baltimore and Ohio Railroads for giving free passes over their lines to Brother Kovacs, our Hungarian missionary at Pittsburgh. The officers of the General Board made application for passes, and these roads very kindly granted them. The application was made upon the ground that the work of this missionary would be a public good among his countrymen. These powerful corporations are not soulless, as is charged at times. They are willing to help in matters of this kind, and in this instance did a very kind act. This missionary is compelled to use the roads a great deal in going to his different congregations. The expense would have been quite considerable. This expense the railroads will bear henceforth. Some may be ready to say that these roads expect to reap a benefit equal to the amount they contribute. Certainly, that is right. These corporations know full well that if these Hungarians become good Christians, they will be better men; and if better men, also better workmen. Then also they are aware that this is the surest way to quiet down the disturbances that so often afflict the coke regions about Pittsburgh. These railroads simply show the wisdom of their generation, and should be commended for it.

Sad, if True.

SOME time since we had the privilege of listening to a lecture delivered by a lady, in which she made the assertion that it requires more hard labor to do mission work among the outsiders of our large cities than among the people in heathen lands. It was a most impassioned and eloquent lecture, given by one who has had experience in mission work.

We thought to ourselves, Can it be true that in this land of gospel light men are so hardened that they need more urging to accept Christ than even the poor heathen who are supposed to be so low down in the moral scale? Sad as such a thought is, yet it is doubtless true. But what a commentary, this, upon the false teaching of the age! We have a high state of civilization, it is true; but much of it is based simply upon the cultivation of the mental faculties, while the moral and religious natures are utterly neglected.

And we need not go into the out-of-the-way places of the large cities to find such a sad condition of affairs. Many of our pastors in small villages know how hard it is to hold the young people in the Church. This is especially true of many places in the West. It seems almost a hopeless task to reach them with the Gospel. There

may be reasons for this, chief among which are doubtless the merely emotional efforts that have been resorted to in the haste to bring the young people to Christ and into the Church—to the almost complete neglect of that earnest training in the family and Church which is necessary to hold them to their duties. We make a great mistake in supposing that a cultured mind is a sufficient foundation upon which to build a Christian character. "Educated nature is educated vice," one has said. This is certainly true, as the present age clearly demonstrates.

But what are we going to do about this matter, if it really is true that the heathen world accepts Christ more willingly and readily than do the great mass in our own land? Will we go back and do our first works over again? No; that cannot be done. It may be, however, that we must get back somewhat to first principles. We need a little more missionary work in our families. How sad to think of the utter neglect of training in many of our families!

But of one thing we are perfectly certain, namely, that more earnest missionary work must be done in our congregations. The congregation is in a sense a religious unit. Every member in a congregation is in a measure responsible for every child in that congregation, and must see to its training. By precept and example we must all be missionaries in our own congregations. If we were sensible of the responsibility resting upon us in this direction, and do the work committed to our hands, the charge could not be made that our young people do not accept Christ as readily as the heathen world. If this assertion is really true, whose fault is it? Is it not yours, dear Christian—yea, and mine also?

The Guardian.

THE *Missionary Guardian* has finished the first year of its existence. For awhile it was not sure as to what its fate would be at the end of the first year. But the "powers that be" have decided that it shall continue. There are many, doubtless, who are glad that it is to live. That it did some good there is no doubt. That it has been a welcome visitor in many families we are assured by those who have read it. That it did not meet the expectation of some we have been told in unmistakable language. It cannot compare with the "Missionary Review of the World" or the "Gospel in all Lands," one brother told us. That is true; neither would either of these periodicals suit as a missionary paper for the ordinary readers in the Reformed Church. Something more practical is needed—something that presents the work to be done in our own Church.

Yet some tell us that it is not practical and suggestive enough. Let us hope that it may become more and more so—which it will when more of our people become sufficiently interested in it to write for it and present suggestive and interesting matter.

Again, many wonder why it has not been more widely circulated. That is not hard to understand when one gets about in the Church. We have gotten into charges where not one copy was taken, where scarcely the pastor or the people knew that such a periodical was printed. Yes we have entered *mission* fields where not a copy was taken, although the missions should be especially interested in its circulation.

Let a general effort be made and we have no doubt that the circulation will be large.

OF THE BI-SYNODIC BOARD.

Edited by Rev. T. J. BARKLEY.

A Little Trip.

BETWEEN trains at Hanover, Pa., with Rev. G. B. Resser (it seems strange to see a new man in the old parsonage), through the darkness past Gettysburg and over the "tape-worm" (the old saying was, it began in the woods and ended nowhere) across the mountain to little Cavetown, Md., to consult with Rev. Dr. Santee about our interests at Kansas City, Mo., which he on a late visit carefully examined.

Next day to Keedysville, Md., to meet the three congregations of Rev. B. R. Carnahan. The parsonage was built by the kind and courteous Rev. W. A. Gring, whose death was probably hastened by self-denying work in this charge. A new church is needed. This one was used as a hospital during the war. "Out of that window," said the pastor, "thousands and thousands of hands, arms and legs were thrown, and so much blood and water were poured as to sink the foundation and break the walls."

On Saturday evening the Rebaugh Missionary Society (named after a former pastor, my friend in boyhood) held its regular meeting. On Sunday morning we drove seven miles through the frost to Mt. Moriah church (a small audience but good listeners), and in the evening held service at Sharpsburg, in the beautiful and almost new church made historic by the battle of Antietam.

On Monday I reached Gettysburg, for a conference with Rev. T. J. Barkley on some hard questions before the Board; and the interview closed with his request, "Please fill my department in the *Missionary Guardian* this month," which explains how it is that the assistant editor's hand is not seen in this number.

We are a Large Church.

REV. JAMES I. GOOD, in the appendix to his "Origin of the Reformed Church in Germany," speaking of the Reformed Church throughout the world, says:

The Reformed Church is not only grand in history, but also great in numbers. The number of Reformed people in the world, at the present time, is larger than most persons suppose. We who belong to the Reformed Church in the United States are not alone in our faith, but we are part of a great and continually increasing army that is spreading all over the earth. There is not a continent except Australia, which does not have churches on it bearing the Reformed name.

We find there are in the world about ten millions of adherents to the Reformed faith. This is the figure given by Professor Ebrard of Erlangen, who is an authority on these points. There are also about ten millions of the sister or cognate Church, the Presbyterian. So that in all the world, twenty millions may be reckoned as belonging to the Reformed and Presbyterian family of Churches. These statistics place us as one of the great world-divisions of the Protestant Church. They reveal that we belong to no mean family, but that we are a part of a great army scattered over many lands, speaking many languages, but bearing the same name, having the same faith, and preaching the same Gospel of Christ.

"The Levites hastened it not."

See 2 Chron., 24: 5. The reason the money for repairing the house of the Lord was not collected quickly was not because the people were not ready to give it, but the religious

leaders of the people did not hasten to provide a suitable opportunity for giving. As soon as the opportunity was given, "all the princes and all the people rejoiced, and brought in and cast into the chest, until they had made an end," and there was much money, more than was needed. The trouble with collections for the Lord's work to-day is that the leaders of God's people do not hasten to furnish opportunities for the people to contribute. Pastors do not realize how many of their people would rejoice to give to missions and other benevolent causes if suitable opportunities are given.—*Baptist Missionary Magazine.*

The Right Way.

"Here is my certificate," said a young man to one of our city missionaries lately. He did not wait to be hunted and found, but presented himself to his pastor like one who thinks of his church membership in his new home as a bit of sacred business requiring early attention.

That is the right spirit and the right way, and also very different from much that goes on in the Church.

So it should always be. Take along your certificate of dismission to your new home, find the church, make yourself known to the pastor, hand in your name and begin work.

Topics.

Enthusiasm in missions.

What are the benefits of missionary conventions?

Why should I be interested in missions?

Who is my neighbor?

The true motive in missionary work.

Men and means.

What hinders the development of a missionary spirit in the congregation?

The present spirit of missions as compared with that of ten or twenty years ago.

The Evangelization of the Great West.

THE above phrase has a significance which it never had before. Within the last twelve months six great States have been carved out of what but a little before was primeval forest or prairie, mountain or plain. They are North Dakota, South Dakota, Montana, Idaho, Washington and Wyoming. These are all large States, and embrace more than one sixth of all the territory of the United States exclusive of Alaska.

Some of us can remember when our available "West" that was presented to the Church for evangelization was embraced in the territory between Lake Erie and the Mississippi, that is, Ohio, Indiana, Illinois, Wisconsin and Michigan; but the six new States above named are nearly one hundred thousand square miles larger than the five last named lying east of the Mississippi.

The early settlers of our extreme eastern States, New England and others, were men who came with a religious purpose to establish "freedom to worship God." They came to found churches and schools, to establish and keep the Sabbath, to found institutions of learning. These States grew slowly, but Christianity was incorporated in their warp and woof. Large numbers of the immigrants were Christians from the old world, as well as large numbers of the people that moved from these eastern to the adjacent and more western States.

From such material it was easy to organize churches.

But later, when the multitude of people moved westward in great tides, they were lured onward by the rich soil of Michigan, Illinois and Iowa, and the gold that was stored away in the mountains and valleys beyond. Multitudes moved west, caring little for churches or the religious privileges they were leaving behind. The further west the people went, the more difficult it was to establish churches or any of the appliances of Christian civilization.

But the evangelization of the great West has not proved a hopeless task. California and Oregon can teach us on that subject. While much remains to be done in their bounds, enough has already been done to show us how easily the same and more may be done in other parts of the great West. California has six Presbyteries, more than 200 ministers, more than 200 churches, and more than 16,000 communicants. Oregon also has three Presbyteries, 62 ministers, 70 churches and 3720 communicants. The cities of Portland, San Francisco and Los Angeles have ten or a dozen churches each, and nearly every smaller town has at least one church. This in a country that not long ago was considered hopelessly abandoned and lost. How full of encouragement is this for all similar fields!—*Church at Home and Abroad.*

A Good Suggestion.

There are in several Classes weak churches hardly able to support a pastor. Changes in the pastorate of these churches are so frequent, because of this fact, that they have little opportunity to grow strong and self-supporting. Constant appropriations from the missionary treasury only at the most maintain for them a precarious existence. Where it is possible, we believe a Classical missionary should be appointed and supported to take charge of these fields. The plan of circuit-preaching, practiced in our western mission fields, might profitably be used in some of our communities not many miles from the metropolis.—*The Mission Field.*

St. Luke's Anniversary.

The St. Luke's here meant is the mission Sunday-school at Lancaster, Pa., under the care of Rev. W. F. Lichliter. It was organized seventeen years ago, with 42 scholars. Now it has over 400 on the roll.

The seventeenth anniversary was celebrated November 29th, 1891, when the following facts were stated: There were odded during the year 131 scholars, against 112 who had dropped off from various causes, half of them by removals, being a gain of nineteen. The offerings at the regular sessions were $193.47; at special sessions, $39.10; for special work, $72.45; and the "money barrel" offerings were $108.32,—a total of $374.24. Seven scholars died during the year.

A roll of honor is kept, namely, a list of those who have been present at every session of the year; and on this are found twenty-two names for the past year, with three others that missed but one.

—A meeting of the two Boards, the General Board and the Bi-synodic Board, as directed by the Eastern Synod, will be held in the First church, Altoona, Pa., January 14th, 1892, at 2 P.M., to arrange the details for the transfer of the missions of the latter Board to the former.

A Large Amount.

The New York *Independent* from reliable sources learns that the Protestant Churches of the United States pay $6,000,000 a year for home missions, and then says:

"This is not a large sum, perhaps, as compared with the cost of supporting the saloon or the United States army and navy; but it is a very large sum in the aggregate. Be it remembered that it is only a small sum as compared with what the Churches expend for their own local support. Counting what is done for education, perhaps it is not more than half of what is contributed for religious expenditure in America, outside of the home churches of the donors; and then to this must be added the millions given for foreign missions.

"We are in the habit of complaining of the niggardly amount given by Christian people for the support of religion. It is small as compared with what they ought to give; it is niggardly as compared with what is expended for alcohol and tobacco; but it represents a self-sacrifice, a very considerable earnest spirit, and an unquestionable love for the Master and for the souls of men.

"In no other age has so much been done for evangelization. Men's Societies, and women's Societies and children's Societies are all banded together, and the process of education is general and successful."

Peroration

Of an address on the subject of foreign missions, at a church work Convention of East Susquehanna Classis, held in Lantz's church, Rev. C. H. Mutchler's charge, by Rev. Joshua H. Derr.

AFTER giving a somewhat detailed historical sketch of the foreign missionary work of the Reformed Church for over fifty years, including a reference to Rev. Benjamin Schneider, D.D., and his work in Asia Minor and in Turkey, and to the work of Heuser and Lohr in India, and to the work of our missionaries in Japan, the speaker proceeded to give reasons for a deep and active practical interest in this work, especially in Japan, as follows:

1) We, as American Christians, should feel deeply interested in promoting missionary work in Japan on the general ground that this is the God-given work of the Christian Church. But a special motive for American Christians should be found in the fact that Japan was opened by Americans—Japan, closed against foreign nations, and so against Christianity, for several centuries, was by the United States government, through Commodore Perry, at last opened to the rest of the world and to Christian work.

American Christians are therefore especially called upon to enter the open door with the Gospel and the Church of Christ. It would be a great shame and sin if American Christians did not diligently improve the opportunity to work for Christ and His cause, introducing the light of Christianity and helping to dispel the darkness of heathenism still moving over Japan.

2) The people of Japan itself look to the Christian world to come over and help them, and especially are their longing eyes turned towards the western world. The grand and majestic poetic flight, and the deeply moving pathetic appeal of Bishop Heber's hymn, which you sang to-night: "From Greenland's icy mountains," where the dwarfish Esquimaux roam, "From India's coral strand," where men bow to stocks of stone and wood, or wor-

ship the Ganges, or fall before Juggernaut's ponderous wheels, so also the thousand isles constituting the Empire of Japan, from many a beautiful river, and many a palmy plain, call upon us now to deliver their land from error's chain.

3) In my estimation, however, a paramount reason or motive above all others exists, that should urge us to press forward in all missionary, and especially foreign missionary work.

We all look forward to a day when Christ shall come to consummate the conflicts of His militant Church in everlasting victory. We look forward for the coming of the end of the world and the final judgment day. Men of all classes, including men of learning, have labored intensely to fix the day and the hour for the consummation of all things. Large books have been written, and men have spent almost a life-time in foolish calculations to tell the exact time, which God concealed from the angels in heaven and from the Son Himself, when the general resurrection should come and the final judgment take place; but their calculations have all been convicted of folly. The reason is that with God there is no time, and hence no time has been fixed even in the Divine mind. With God there is neither past, present nor future, but one eternal now. "I am that I am." With God one day is as a thousand years and a thousand years are as one day.

Time is a creature, measured out by the clock-work of the created universe, and stands related only to the existence of man and his affairs. So we measure off our existence and our destiny by time. We look upon the graves of our fathers in hope. We carry our own dead to their graves in the hope of a blessed resurrection *time.* We pursue our own pilgrimage toward the tomb in the sure hope that the day will come when our dust shall return from its long sleep and resting-place, and shall be animated by a new and eternal life.

When that day will be we can easily tell. I can clearly tell you, my friends, without hesitation or doubt, and with absolute certainty. It will be when the Gospel has been preached to every creature, and when the knowledge of God shall cover the earth as the waters cover the channels of the mighty deep when the isles of the sea and the ends of the earth shall have been called to the waters of life; when the winds shall have wafted the story of the reign of Christ from pole to pole,—then o'er our ransomed nature, the Lamb for sinners slain, Redeemer, King, Creator, shall in bliss return to reign.

To bring about that happy, blissful time is the Church's great and peculiar work. The Church must bring about, by faithful work, the day of Christ's second coming. If, therefore, we would see our fathers and kindred rise from the long sleep of the grave, and if we ourselves would enter the grave in the hope of a speedy resurrection, we must labor, give and pray for the speedy spread of the Gospel and the establishing of the reign of Christ in the world. When the Church has accomplished this work assigned to her by her Lord, then the day will be ushered in when He, the great Missionary, the sent of God, will descend in glory, and with His holy angels lift His Church from the dust of the footstool to the throne of glory, to share with Him His reign forever.

May God give us grace and incline our hearts to do this, our great work, and thus bring about the day of our own blissful consummation and that of all others who love His appearing. Amen.

"So Send I You."

"The night lies dark upon the earth, and we have light;
So many have to grope their way, and we have sight;
One path is theirs and ours—of sin and care,
But we are borne along, and they their burdens bear.
Foot-sore, heart-weary, faint they on their way,
Mute in their sorrow, while we kneel and pray;
Glad are they of a stone on which to rest,
While we lie pillowed on the Father's breast.

"Father, why is it that these children roam,
And I with Thee, so glad, at rest, at home?
Is it enough to keep the door ajar,
In hope that some may see the gleam afar
And guess that that is home, and urge their way
To reach it, haply, somehow and some day?
May not I go and lend them of my light?
May not mine eyes be unto them for sight?
May not the brother-love Thy love portray?
And news of home make home less far away?

"Yea, Christ hath said that as from Thee He came
To seek and save, so hath He, in His name,
Sent us to these; and, Father, we would go,
Glad in Thy love that Thou hast willed it so
That we should be partakers in the joy
Which even on earth knows naught of earth's alloy—
The joy which grows as others' griefs grow less,
And could not live but for its power to bless."

—R. WRIGHT HAY.

The Dry Part.

IN some cases—let us hope that they are few—the program for the missionary meeting is largely made up of mere entertainment, and has but little of the missionary element. The music is fine, perhaps funny, but does not relate to missions. The readings are amusing and the recitations are laughable, or possibly they are sometimes sober and even instructive, but quite aside from missions. However, these things draw a crowd, because the thing is free; but all this ministers but little to the spirit of missions.

Near the close of such a program, not long ago, an address on missions was announced. The speaker felt the incongruity. His topic and his thoughts did not fit in with what had gone before. The way was not prepared for him, and the audience was not in a missionary mood. Would they care to listen? Could they now feel any interest in what he would present? All this he felt and much more, but he must speak.

"Now comes the dry part," said he. What a hard hit that was! The address was admirable, full of needed facts in clear English, and in every way calculated to be useful; but, alas! what uphill work it was!

No, no; mere entertainment, and especially an amusing program, is no help to the cause of missions. Let us have no "dry part." Let everything be sprightly and warm, interesting and attractive, but let it have a missionary flavor. Of the worldly, our young people get enough elsewhere. In a missionary meeting let us teach them what a blessed thing it is to do Christian work.

Your Church.

IN a pastoral letter issued by Rev. N. Z. Snyder, of South Bethlehem, Pa., covering many points of duty, he says:

"The Reformed Church is the Church REFORMED. Her name, therefore, is most expressive, but her origin goes back of her name. In common with all other living branches of the Church catholic, her origin and life must be traced to the day of Pentecost. As a denomination, she is a great force in history. She is not characterized by narrow-minded bigotry and prejudice. Her doctrines are broad and liberal, and her mode of worship is free and flexible. Always stand up in her defence. You can be proud of her work in the salvation of the world. Other denominations take care of their own. If you are a good member of

the Reformed Church you will seek her welfare; you will prefer her to every other: you will lead your children to her altar and educate them in her bosom."

—At a missionary convention lately held in Lancaster Classis, Ohio, the following topics were discussed:—Personal responsibility for the spread of the Gospel; Apostolic methods of missionary work; The cross the inspiration of missions; The lives and labors of Christian missionaries—their quickening power on the Church at home; The outlook of our Church in Japan; The importance of developing a foreign missionary interest in our Sunday-schools; Why we should be interested in missions; How can we increase the interest at the monthly missionary meetings; Is the tithing system still binding upon Christians? Do we do our duty as members of the Church by meeting home interests only when abundantly able to do more?; The present peculiar demands of the home field; How to meet the demands of the home field; Christian aggressiveness—the Church's answer to infidelity.

—Mary Lyon, who gave her life to the world in the girls she trained at Mt. Holyoke Seminary, said: "Our hearts must take in the whole world, if they would labor aright for Christ."

—A brother asks: "If last year, with short crops and wheat at eighty cents a bushel, our Board had an income of $16,000, what may we not expect this year, with its superabundance of grain and fruit and with $1.00 a bushel for wheat? If there is proportionate giving, the income this year should be very large, indeed."

—An officer of the American Home Missionary Society of the Congregational Church says that the denomination to-day is in the main composed of those churches which have been at some time under the fostering care of the Society. Through it five-sevenths of its churches had their beginning, or have been aided in their life.

Old and Weak Missions.

DOES it not seem reasonable that our missions should be mainly on really missionary ground?

Sometimes a strong charge is divided, and a weak end of it is made a mission, receiving aid from the Board for many years at an outlay that is hardly justified by the result.

Sometimes a few earnest members in some village call for a pastor, and hopes are given that a good work can be done there, and a missionary is settled over them; but alas! many years go by and the mission is still on hand.

It seems a pity to lose some of our best material; but had we not better do that, and spend our money where it will in half the time give us a self supporting charge, than to spend years and thousands on feeble interests that are so unlikely and often unimportant?

Many and very promising fields in the West and South are calling for aid, with assurance of speedy self-support. These are missionary ground, and should be taken.

In the ideal charge, each congregation has its own pastor; but we have not yet reached the ideal stage of the Church, and in thousands of cases several congregations together must make up the charge.

This must hold not only on missionary ground, but also in old parts of the Church. Many missions in Pennsylvania, for example, could readily be taken off the hands of the Board if

they were wisely attached to neighboring congregations, or in some cases better still, if one or two congregations near were attached to them.

Why we love our Church.

REV. G. A. SCHWEDES, of Bethlehem, in his *Christ Church Companion*, gives three reasons for loving the Reformed Church:

1. We love the Church because of her name. It takes us back to those eventful days of the Reformation period. When the great body of Christians was ruled by priests and bishops during the Middle Ages, gross forms of evil had been allowed to creep into worship and pervert the truth of God's Word; superstition and tradition held sway. Then it was that fearless men, inspired by the study of Holy Scripture, preached the simple truth of revelation, and by freeing the Church from its shackles, *reformed* it. Hence we are a branch of the one Church whose succession goes back to the days of the apostles.

2. We love the Church because we honor her history—a story beginning and thrilling with persecution and martyrdom. No tale of romance could be more interesting. Zwingli was the first to fall after the Bohemian martyr; St. Bartholomew's night added its thousands of martyrs; millions of French Reformed fled from their homes to escape oppression during the reign of Louis XIV. Almost every nation of western Europe has its chronicles to add to the pages of our history, telling of sons devoted and self-sacrificing; and those who established the Church on the American soil, especially from the Palatinate, came for religious and national freedom.

3. We love the Church because we believe her teaching to be true and pure according to Holy Writ. The Heidelberg Catechism is a grand exposition of Bible doctrine, studied by more thousands and held in ever higher esteem as the years roll on. There are some things not generally known that we might speak of with pride. Other systems of confession are being attacked and remodeled, but ours stands firm as if invincible. It is pretty certain that the Heidelberg Catechism was taught in America before the Pilgrim fathers landed on Plymouth Rock. Again, Zwingli was the first reformer after the Bohemian martyr, John Huss. Or, if numbers are to count so much in these days, let it be remembered that the Reformed Church in this and other countries counts more than twenty millions of members.

Other strong reasons might be given in answer to the question why we are Reformed and love our Church. It is well to meditate on them, to be grounded in the faith that is our noble heritage. We have occasion to be proud of the Church of which we are members. Her spirit has always been that of tolerance and friendship to sister Churches; no one has ever accused her of being narrow or exclusive; holding to the truth, her spirit is liberal, broad, cosmopolitan. Let us honor her history, sustain her principles and be faithful to her mission in this country.

—President Northrup, in opening the late anniversary of the American Baptist Missionary Union, in Cincinnati, O., expressed a feeling of heartache in view of the apathy of Christian people, and especially of his own denomination (numbering 800,000 members), in regard to the temporal and eternal salvation of the vast population of the pagan nations.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

The Land of the Rising Sun.

BY CHOKURO KADONA.

NO doubt you know much about Japan, for which you bear no small interest, and you may think that you have a pretty correct idea of it, how it looks, how the people go about, and so on. So with me; I had heard and read so much and often about your country, and had met a good many of your people whilst in Japan, I thought to myself, coming across the Pacific to San Francisco, that I had obtained a correct idea of your country and people. I had figured them in my mind. My foot on American soil six weeks ago, I found out for the first time that I knew very little about them after all. Similarly, unless you go to Japan and live there for sometime and see the things with your eyes, you cannot have a correct idea of it. We have a saying that "One seeing is better than a hundred hearings."

I am a mere student, and thus what I write would not be of much value as compared with those opinions expressed and observations made by others older and more experienced; but I will try as best I can to give you a general sketch of the country, and it may interest you from the fact that the writer is a native.

Let us first give you a short history of modern Japan. Not to speak of over 2,500 years, during which period our country was closed from the world's intercourse and commerce as a "hermit nation of the far East," new Japan began in the year 1853, when Commodore Perry of the United States navy came over to our country to awaken it from a sleep of 2,500 years, and to introduce it into the civilized world of the 19th century. Progress of the country ever since, especially after the restoration of the Imperial power in 1867, has perhaps no equal in the world's history. From its political system down to the minutest points in daily life, change in greater or lesser degree has been experienced. The Japanese as a nation are progressive and restless—some say fickle, but I do not know about this—more like the French than the staid, conservative English. After the restoration the government and the people have devoured all that was thrown before them by the westerners without consideration and thought. Not to speak of the Book of books and its teachers who came and are coming to the country, the railroad, the steam engine, the postage system, electrical appliances, together with many other things, were introduced to the country, and these latter elements of "material" civilization of this country are doing a great work, although some are still in their cradle.

We think we are a pretty well grown up people, and perhaps overvalue ourselves. We have those things now mentioned, but care must be taken not to let a child flourish a sword in its grasp; it will only serve to hurt itself. Our country is only twenty years old in a sense. We have done enough, and are on the right track to make future advance in material civilization. But material civilization is not the sole thing to be aimed at; it must accompany spiritual things. As Roman and Grecian civilization, founded upon art and literature, fell and crumbled into pieces, our civilization founded on physical sciences only would not be safe and perfect without the co-pro-

gress of things spiritual, *i. e.*, of religion and morality. Deformation of a nation is dangerous. I spoke upon this condition of our country in the life of Rev. Joseph Neeshima, Japan's Christian father, in the *Missionary Guardian* some time ago. What our nation needs is spiritual progress. We have some forms of religion, but not to be compared with the true religion; and there is no religion among us with life—it seems so to me at least. So, we must have one. A nation without a faith would be in a perilous situation. At present the people are undecided about faith and religion. True, there are millions of Buddhists; but almost no life or activity in them, and they are mostly in the lower class of the people. There are some Shinto believers, but it is not in a full form as a religion, being the mere honoring rather than the worshiping of ancestors.

In this unsettled condition of the people's mind, there is an urgent need for a leader, able and wise to lead the nation, to settle the people's faith and to guide them in the right path. Such a leader of our nation is the most urgent want at present. There is a great need of Christian workers, able and discreet, native or foreign, to preach the Gospel and to teach the people of the good, healthy practice of civilized Christian countries. The people are unsettled and are yearning after something they do not know what. They want faith. Their hearts are empty.

A year or two ago there was talk of antagonistic feeling against Christianity, as no doubt you have already heard of it. I do not take it to amount to much. It might be said to be much ado about small things, if not nothing. Surely there were some ill feelings, but not among the sensible, educated classes of people. There was reaction and opposition toward any more introduction of things foreign. It was quite natural, as we had made quite a rush to adopt them, and naturally some people looked upon Christianity as a foreign thing. The ill feeling toward Christianity, if there was any more than usual, is done away now, and Christian work goes on peacefully and better.

Your generous country has introduced our country to the world, and ever since it has befriended us. Introduction of our country to the other world—heaven—is also mainly done by your country. I must thank you as a Japanese for what you have done to the country, and may I ask you for yet more favors and effort in doing this blessed service? Able men and funds to carry on the work are much needed. The people would be glad to have those who are kind and good, like the ladies and gentlemen whom you have sent out already. Any number of kind and sympathetic workers would be welcomed.

I must not pass on without saying a few words about your missionaries. They live right among the people, and their virtuous Christian lives have drawn many a heart to the Saviour who makes men and women like your missionaries. They are loved and respected. The ladies are helping the gentlemen's work in no small degree. Some in Sunday-schools, in hospital work, in charity, among native women. An angel of mercy, as you have called one of your ladies, is caring for the poor of Sendai with wonderful energy and discretion, and this had a great effect on people in general.

I should refer briefly to my own experience. It is seven years ago now I was made to know a missionary who

taught the English Bible in his house. I was an eager student of English, and managed to join the Bible-class through a friend who knew the missionary. This was the beginning of a new life for me. My former self which wanted something and felt a vacancy in the heart, began to be satisfied and filled. About half a year since, I was baptized in his home in Tokyo. I went to learn English from him, and I got more than that—better than anything else. And since that time I have lived in that happiness and peace which the Father's children alone can enjoy. My first few years as a Christian were rather hard, externally speaking. Ridicule and unkind words were hard upon my inexperienced faith, young, only beginning to grow, at the college among boys. But by encouraging words and guidance by the missionary and his wife and with God's love, I have kept on, and the last few years I have enjoyed a full exercise of my faith and beliefs.

Seven years ago, thirty boys entered the college, and there were two Christians, including myself. After seven years, when we graduated in July last, our class of nineteen in the Engineering Department in the Imperial University had nine Christians, nearly half. Our class was of course exceptional, but it can be seen from this fact that Christianity is making good progress among the educated class of people as well as among others. I belong to the congregation that this missionary organized about six years ago, having about twenty-five members. It has been prospering ever since under a native pastor, having united with another small congregation on account of the removal of the missionary to another point. It was one of the most powerful churches in Tokyo, with about 260 members when I left it in August last. It is self-supporting and is a promising church. This missionary is Rev. J. P. Moore, whom you have with you now, and the congregation is that at Bancho, Tokyo, under Rev. M. Uyemura's care.

General work to influence and invite people to inquire after Christianity is the most important, and foreign missionaries can do that the best. To teach in government schools, to go among public men and let them know what is the Christian teaching, these also are very important. Thus leading natives are obtained. For these it does not take long to come out as professed Christians.

At present there are nearly 40,000 converts in Japan, among high and low, rich and poor. The field is hopeful and the need of additional force in every form is not doubted. Missionaries who love and sympathize with the natives can do grand things. True missionaries are such that their heart and soul are completely wrapped up in the people and work. This kind of workers have done a great work already, and there is still greater need for such.

A high standard of social morality, as well as individual, is wanted in the country. As a native, I love my country and hope to be a patriot. I do not desire to advertise the weak points of my country before the world's eye, if that be only for talk; but I speak of these things because you are kindly trying to better them, and I believe you can here render a great help. Our country lacks in social morality and temperance. Women must be elevated and educated. Better mothers, better country. There are also many other points to be improved. Work to change a nation of 40,000,000 people is not a small matter. But with God's guidance and with prayerful and

earnest workers, it should not be thought beyond possibility. The small number of Christians and missionaries, compared with the whole population, is the salt of society and the light of the country. Not that they are aggressively and actively so, but they are looked upon as a body of persons of high moral character, and others feel their presence uncomfortable. This little body of only one-thousandth part of the people is often the subject of consideration in social and political movements. The weight of the body as a whole is not at all small. To make Japan a Christendom will not be effected in a short time, but steady work in God's name will win in the end.

Education has made remarkable progress as well as other things. At present we have one Government University, consisting of six departments; one Christian University, established by the late Rev. Dr. Neeshima, and the two secular universities of Mr. Fukudzawa and Count Okuma, making four in all; besides other institutions of law, music, fine art, etc. There are seven high-grade academies, one high-grade normal, about forty academies, about fifty normals, and nearly twenty-seven thousand common schools. Rev. Dr. Verbeck, of the Dutch Reformed Mission, has been an adviser of the Educational Department, and his service was much appreciated by the Government.

The education of women is one of the great works done by missionaries. Our Japanese sisters have not the same social position as those in the western nations, especially those in this country. You know how the orients treat their weaker sex generally. But the extensive and earnest work of the education of women, chiefly by missionaries, will better their circumstances and elevate them. The effect of the work can already be seen.

The outlook of the country with respect to Christian work is bright and hopeful. Since the promulgation of the Constitution of the Empire in 1889, we were allowed a perfect freedom of faith and belief. This was a great thing. At present there is almost no persecution of any account, except in a few instances. One was in March last, in my native town, Toba, about two hundred miles south of Tokyo. An evangelist (educated in the Sendai Seminary for a time) had been sent by the United Church, and after he had been there a while, Buddhists and town people persecuted him and his friends in different ways —threatening to stone them, to set their houses on fire, and such things. My sister, to whom I have been writing and sending books relating to religion for the last four or five years, became a Christian through the evangelist, and was baptized by an American missionary from Osaka. One night about twelve o'clock, a mob of nearly three hundred came to my house to get hold of the evangelist, but not finding him they left with some demonstrations and shrieks. Nothing serious ensued, the police authorities having taken the matter up. The people soon quieted down, and when I visited there just before I sailed for America, half a dozen converts were enjoying the peaceful worship of their God of mercy and love. There I made a few Christian speeches to the people, and they were generally quiet. Such disturbances are experienced in smaller cities and towns at the outstart of evangelistic work, but after a while it becomes quiet, and the work makes a steady and peaceful progress. The reason is that a new thing excites curiosity, and awakes

slumbering Buddha priests to stir. The first national assembly met in the fall of last year. This is the first representative government in the oriental nations known in history. It might be interesting to you to hear that Mr. Nakashima, the Speaker of the Lower House, is a Christian, a member of Bancho congregation, baptized by Rev. Moore; and that Mr. Shimada, President of the Committee of the Lower House, is also a member of Bancho church. There are ten or eleven Christians in the House, the whole membership being three hundred.

Minute descriptions of different institutions cannot here be given, and I would like to have other occasions for them. What I have written thus far is simply to give the reader a mere general outline of the country, mainly with respect to Christian work.

A Severe Earthquake in Japan.

(*Letter from Mrs. Hoy.*)

A VERY great calamity visited the Island Empire on the twenty-eighth of October.

The great fish that (tradition says) lives under Japan, grew so lively that great destruction was the result in central Japan.

Thirty-seven years ago a great earthquake was felt all over the empire, and Tokyo was nearly destroyed. Since that time no very serious earthquake occurred until the morning of the 28th of October. The distress and suffering of the homeless ones, at present, are very great.

Although there was such a great shock south of us, we felt nothing of it in Sendai. I was told by a Japanese friend that this part of the country was never visited by a very severe earthquake. Some of our friends here have relatives living where the damage was greatest. They, of course, were very uneasy until they heard of their safety. But one of our school girls received the sad news that her grandmother had been killed. Her grandparents were living alone. After the first great shock, the old lady ran out of the house, and when just outside of the door, she turned to look for her husband. Alas! poor old lady, it was her last look. The roof fell and she was killed at once. The old gentleman escaped uninjured. The following extracts are taken from the Japan *Mail.*

"The town of Gifu was nearly destroyed. The towns of Kano, Kasamatsu, Ichinomiya, Kiyosu, Biwajima were completely destroyed, not a house left standing. Some of the survivors in these villages were so utterly confounded and terror-stricken that they could only stand vacantly staring at the scene of destruction; others at once fell to work to dig out the dead and wounded, or to struggle against the conflagrations that broke out on all sides. From the descriptions given by the people living in the districts of the calamity, it seems that the shock felt as though the houses were raised and lowered suddenly through a space of from two to three feet.

"The most serious loss of life occurred in Gifu Prefecture. A telegram despatched in the afternoon of the 1st inst. gives the number of killed in the whole prefecture at 5,000; the number of wounded, 15,000; and the total number of houses destroyed, 41,000.

"Aichi Prefecture was nearly as bad. Many narrow escapes from injury and death are reported. In Nagoya the ladies of the Methodist Episcopal mission were about to leave the building; but, tarrying a moment to secure some clothing, directly a

large mass of tiles fell in front of the door.

"About forty of the Protestant Christians of Nagoya assembled at the Protestant Methodist school at six o'clock for a morning prayer-meeting on Wednesday. In escaping from the building, seventeen were struck by falling bricks and tiles. Two Japanese, man and wife, were killed almost instantly. One of the missionary gentlemen received a severe cut on his head, his wife a cut on her head and also on her arm. At Katsubata, in Aichi Prefecture, over fifty persons had assembled on the morning of the 28th ult. to hear a sermon preached in the temple of Seiren. The priest had been speaking only a few minutes when the shock came, overwhelming the temple and burying in its ruins the whole congregation, not one of whom appears to have been saved.

"From the morning of the 28th of October up to the evening of November 3d, several hundred shocks were felt in Nagoya; and in Gifu Prefecture, four hundred and fifty shocks, and all accompanied by a rumbling noise. In all more than eighty thousand houses have been destroyed, which means that about 300,000 people have been rendered homeless."

The wealthy Japanese of Tokyo and elsewhere have given liberal donations. The Emperor and Empress have given 26,000 yen to help relieve the sufferers.

Friends living near Kioto write that for two days they lived in the cow stable. Their new foreign-built house rocked like a ship. The chimney fell down, and many little articles through the house were thrown down and broken.

Every day brings news of more horrors. The people are afraid to go into the houses that are still standing; so they sleep on the ground, and in many cases have nothing but a paper door to shelter them from the cold.

On all sides can be heard little children calling for parents who will never more return, and parents weeping for their missing sons and daughters.

MARY B. AULT HOY.

SENDAI, November 7, 1891.

Letter from Miss Lizzie R. Poorbaugh.

WE cull the following interesting extract from a letter from Miss Poorbaugh, of October 24th:—

"At the beginning of this term, some of the girls and myself organized a Sunday-school, out in the suburbs of the city. It seemed that so much having been done for them, they ought to be beginning to do something for others, and they gladly undertook the work and are much interested in it. We have about forty pupils in the room, and from half to twice as many standing on the outside.

"One of the boys said last Sunday that 'if Christ had been the son of Jimmu Tenno, or Jimmu himself, I could understand well enough; but Jimmu being son of heaven, how could Christ be the only Son of God?' And a man who came into my class, hearing an explanation of John 3: 16, said, 'You'll have to teach a long time before you get any one to believe that;' then turning to one of the girls he asked 'Do you believe it?' 'Oh, yes,' she replied, 'I am sure it is true.' Then he asked to borrow a Bible for the week.

"That same day, as soon as we came to the house, the old lady of the house brought me a handful of rosaries, and asked how to use them in our religion. Of course we tried to make her understand we were offering her something better than a string of

beads; but she said a Christian once told her to pray to them, and she could not understand the difference.

"I thought that those who have been doing much for the girls in Miyagi Jogakko, would like to know that these girls are trying to let their light shine; and I have given these incidents to show something of the nature and the kind of ideas we have to combat in doing Sunday-school work.

"Many of the children in this school are very poor, and the girls will try to keep them materially during the winter, as well as teach them; and some of them, that is, of these poor girls, will eventually become pupils of Miyagi Jogakko.

"I frequently receive letters asking me to write something about my niece Kittie; and if I can find time, I will try to write something about the mission children at no distant day."

Rev. J. P. Moore's Visits to the Churches.

A LARGE number of invitations have been extended to brother Moore to visit congregations and address them on the subject of foreign missions. So great has been the number and so widespread throughout the Church, that the acceptance of them all is simply an impossibility. As a consequence he has felt himself not a little embarrassed. To obviate the difficulty as far as possible, the Executive Committee at its meeting on Dec. 8, 1891, directed that the Secretary of the Board in conference with Rev. Moore, should make out a program or itinerary for his movements. Certain dates will be indicated for his visits to designated congregations. The Secretary will notify the pastors of the dates assigned to them respectively, and they will be expected to accommodate themselves to them. It is absolutely necessary, if time and strength and expense be not wasted, that he move forward in designated lines of travel. Thus will he be able to visit the largest number of points in a given time.

It were well right at the beginning for all our pastors to recognize the fact, that by an industrious and laborious course of visitation, it will be possible for him to reach but a small percentage of our 600 to 700 pastoral charges. He will do the best that time and strength will permit, and visit as many points as possible.

We trust, then, that our ministers will extend to him their hearty co-operation, and that they will see the necessity of accommodating themselves, in their appointments, to his convenience and possibilities. A large number of the appointments will necessarily be for week days, as there will not be near enough Sundays to go round.

Harvest Home.

Come, ye thankful people, come,
Raise the song of Harvest Home!
Bring your sheaves and trophies sweet,
Lay them at the Master's feet;
Lo! our Harvest Lord demands
Garnered sheaves from distant lands.
Come, with joyful praises, come,
Raise the song of Harvest Home.

—The beautiful poem on another page was read in Meadville, Pa., upon the occasion of a farewell service, when a lady was about to take her departure for the mission field to which she was appointed. It appears for the first time in print, in our pages, with the consent of the respected author.

The Pearl Seeking.

BY REV. A. B. HYDE, D.D.

In the eastern clime, where the purple wave
Over Oman's Gulf is sweeping,
On the floor of the dark-barred ocean cave
Lies the pearl in its rough shell sleeping.

But the diver pale has a heart to dare,
With a hand for the cave's unlocking,
While his brothers send breath from the sun-lit air
Where their boat far above him is rocking.

Then up to the light of the day he brings
What the tyrannous deep was concealing,
And the pearl he has rescued its lustre flings,
Like the glow of a grateful feeling.

And a king with red gold will the diver pay,
With those who his breath were sending;
When their pearl in his royal hand they lay,
At their toil and their danger's ending.

And the diver who feared not the darkness grim,
Nor the monsters around him glaring,
And the senders of sun-lit breath to him,
Shall the goodly reward be sharing.

In the eastern clime, where o'er ancient lands,
Long the human tide is sweeping,
In a lower gloom than of briny sands,
Is the heart of a sister sleeping.

O dreary sleep! Not a rosy ray
Shoots down; but a troubled dreaming,
As of one who in blindness is feeling alway,
As if somewhere a dawn were beaming.

And the sleeper is longing as if she were framed
To love, and naught lovely were round her;
And the sleeper is sick, and a sickness unnamed
In its coilings all deathly has bound her.

But will any go down on the sunless way
Through the fearful gloom prevailing,
And bring to the health-giving face of day
The heart that is dreamily wailing?

For above is the living and balmy air
And the golden sun is shining;
And the rescued heart will awake so fair
From its restless and sad confining.

There's a King who the rescued will make His own,
For its lustre His crown will brighten,
When the bringer shall lay at the foot of His throne,
What was sought His own glory to heighten.

And better reward than is his who brings
The pearl from its ocean-slumber;
For richer the smile of the King of kings,
Than the red gold a king can number.

'Tis our sister pale but with fearless eye
Goes down in the darkness dreary
To the deathly cave where the sleepers lie,
Till her hands with her toil are weary.

And we are the ones to whom this is given,
From the place where the truth is sparkling,
That we send to the toiler the breath of heaven,
Lest she faint in her cavern so darkling.

Shall we share with her when her task is done,
And the King shall her gems be wearing?
Shall we count for ourselves in the heart she has won
From its torpid and sad despairing?

Classical Missionary Societies.

AT the late meeting of the Potomac Synod, application was made for the approval of the projected formation of a Synodical Woman's Missionary Society, to which Classical (and under them congregational) Societies should be auxiliary. The application was referred to a special committee. In its report the committee took occasion to speak of woman's work for missions in words of very decided commendation and approval. But for reasons convincing to the minds of the committee (amongst which was, that the application should have come up through the Classes, and not directly from individuals) it concluded that it was inexpedient to grant the request.

In the discussion which was elicited, it was remarked that an organization was not desirable in which the daughter and not the son, the wife and not the husband, could have a part. It was very justly held that organization and regularly systematized work were all-important, and these were warmly commended. The report was adopted, and the ladies went home disappointed.

Organization and systematized work all-important! There is now not a particle of a doubt that at the next annual meeting of the Classes there will be a general movement for the formation of Classical Societies, in-

cluding male as well as female members who conjointly will apply to Synod for the formation of a Synodical Society. Yes, we will see.

Mission Bands.

THE Reformed Church in the United States is unquestionably behindhand in her methods of church work. It were well for us that we take note and learn from others.

The want of a proper education in Christian beneficence has been entailed us by the conservatism of the past, and we seem so slow to avail ourselves of methods which are employed and found effective in other Churches. We are indeed, *to a limited extent*, employing the Sunday-schools to overcome this deficiency—seeking to train up our children in the way they should go in this regard. But it is much to be feared that in not a few cases the educational effect upon them is impaired, if not lost, for the want of a distinctively benevolent object being set clearly before them. As it is, many give their pennies they know not what for, and no interest and enthusiasm are awakened.

Many an earnest person has felt this evil, but has been powerless to overcome the inertia of antiquated ways. Well, there is a way open for freedom of action for such persons. The efficiency of it is being demonstrated in cases not a few in our own Church, and in numberless cases in other Churches, that is, by the formation of Mission Bands. Let a teacher form his or her class into such a Band. Or let one whose soul is in the work gather a number of girls and boys about her, determine upon a specific object, the education of a heathen girl, for instance, set it clearly before the minds of the members of the Band, hold meetings with them, give them part in the exercises, instruct them on the subject, sing with them and pray with them, and they will soon see the blessed fruits of their labor. Others do it; can't you?

Christian Martyrs.

Official reports confirm the terrible accounts of the slaughter of Christians at Lakow, China. The attack upon the Belgian Mission left the members with no means of escape. A large number of native Christians were murdered with fiendish cruelty. The nuns were brutally outraged and afterwards murdered, while the priests were cruelly tortured, but met their deaths with Christian resignation. Intense excitement exists in the foreign diplomatic body at Pekin. It would seem that the rebellion is growing beyond the power of the Government to restrain, and the result may be the intervention of the great foreign powers.

The Earthquake in Japan.

The accounts which have so largely appeared in the public prints of the terrific earthquake, and the fearful loss of life and appalling destruction wrought by it, in Japan, may have awakened some fears as to the safety of our Mission.

We are rejoiced in being able to say, as appears from Mrs. Hoy's letter contained in this number of the MISSIONARY GUARDIAN, that in the good providence of God, the circle of agitation did not reach Sendai. Sendai is about 220 miles due north of Tokio, and the area of devastation is about 100 miles a little west of south of Tokio; so that Sendai is some 300 miles distant.

We are relieved also in knowing that Miss Hollowell was not exposed to that fearful danger. The principal convulsion occurred October 28th, and

continued in repeated shocks to the 30th. Miss Hollowell sailed from Vancouver on the 25th, and reached Yokohama on the 8th of November, so that she was thousands of miles off at the time of its occurrence.

—*The Missionary Review of the World* for December contains a full report of the Foreign Mission Day at Northfield, Mass., last summer, "European Literature in the Mission Fields," and "The Evangelization of Israel." Two valuable tables give statistics of Missionary Societies in Great Britain and on the Continent for 1891, and statistics of Woman's Missionary Societies in America and Europe. Published by Funk & Wagnalls Company, 18 Astor Place, New York. $2 per year; 25 cents for single numbers. In clubs of ten, $1.50.

—The receipts for the month of November are the smallest for upwards of a year—$927.19, as compared with $1197.62 for the corresponding month of last year. We need only to call attention to the fact that this small amount leaves the Board some $500 to $600 in arrears on current expenses for the month. Does the Church propose merely to play at foreign missions, or does it intend solemn God-fearing and Christ-loving *work?*

Africa.

IN our July number we reported a letter from Bishop Tucker, then at Uganda, giving some account of the remarkable opening in that region. The bishop returned to England to secure reinforcements, and a reception was given him in Exeter Hall, which was crowded. Bishop Tucker's address was most impressive, and his account of what he had seen most cheering. Speaking of the congregations in Uganda, he says:

"Every Sunday a church, built by themselves, is simply crowded from end to end. A little after sunrise you hear the tramp of many feet. What can it be? Why, the people are coming in crowds to the house of God, and there they sit, either singly or in groups, reading their Testaments and prayer-books, and being instructed by the better instructed among themselves. It is a great feature of the work in Uganda that the people teach one another. There are numbers of Christians in the country who have learned to read, and have learned to know Christ, who have never been taught by any white man at all."

Bishop Tucker believes that the people of Uganda have such a peculiar aptitude for teaching that the evangelists already set apart, and others like them in days to come, will prove most efficient laborers for the kingdom of Christ. They will be supported entirely by the native church, and he believes from among these people a great company of preachers can be raised up to carry the gospel message throughout the interior of Africa.

The people of Uganda show a great love for reading, so that many of them will do three months' work very readily for a New Testament. Bishop Tucker speaks of a sister of the late King Mtesa, a very taciturn woman, who came several days to see him, but sat in silence. At last she summoned courage enough to ask for a New Testament. We are glad to notice the fact that the Bishop emphasizes, the fact that he did not give her one, but that he sold her one; and he adds that the change that came over that woman when she got her new possession was remarkable. "She smiled, she laughed, she clapped her hands, and I almost thought she would sing, but at any rate she told us her spirit was singing within her for joy."

Bishop Tucker came to England to appeal for a reinforcement of forty persons. It is a remarkable fact that just fifteen days after the meeting in Exeter Hall, exactly forty had offered themselves. These offers, of course, will have to be sifted and doubtless some of them cannot be accepted, but clearly prayer and faith are availing.—*Missionary Herald.*

Miscellaneous Department.

Edited by Rev. A. C. WHITMER, Superintendent of the Bi-synodic Board of Missions.

Now thank we all our God
With heart and hand and voices,
Who wondrous things hath done
In whom His world rejoices;
Who from our mother's arms,
Hath blessed us on our way
With countless gifts of love,
And still is ours to-day.

—At the late yearly meeting of the Board of Home Missions of the Episcopal Church, the General Secretary called attention to the admirable work of the Woman's Auxiliary; and a resolution was passed recognizing "most heartily and most clearly the vast extent of the work done," with a pledge to aid in every way their efforts.

—When a Board drops from the roll an unpromising mission, you must not think that this leaves these people without the Gospel. They may be added to some other charge; or another congregation may be added to them; or they may have frequent supplies from the Classis; or they may find their spiritual home in other Churches (which is by no means the worst thing that might befall them).

—The Presbyterian Board of Foreign Missions, in securing a successor to Secretary Lowrie who retired last spring, has selected a young man, a student in Princeton Theological Seminary, Mr. Robert E. Speers.

—The Runkel Missionary Society of Elizabethtown, Pa., is in its thirteenth year.

—Have you read about the terrible earthquake in Japan, the greatest that has perhaps ever come upon that land? Thousands died and tens of thousands were made homeless.

—The Presbyterian Church, the Moravian, the Protestant Episcopal, the Methodist Episcopal, the Roman Catholic and the Anglican Church have missions in Alaska.

—The *Brotherhood Star* begins its second volume with eight pages instead of four, full of interesting matter.

—The Christians of the United States have in their hands *twelve thousand million dollars.* What percentage of this should be given yearly for Christian work?

—Mrs. S. O. Eggert, of Massillon, O., by direction of the Women's Missionary Society of Ohio Synod, has opened a missionary column in the *Christian World*, in the interest of woman's work.

—The largest congregation that assembles in Arizona on Sunday for Christian worship is composed of Pinia Indians.

—"I have not time to canvass for the MISSIONARY GUARDIAN," says the pastor. Very well; only see that some one else does it—and all the better that you give your young people something to do.

—Have you noticed the neat and helpful table of contents which somebody (the editor does not know who) has given us on page second of the cover? We need to say, Thank you.

—Do not fail to read the article on another page by Rev. Joshua H. Derr. He being dead, yet speaketh. Likely it was the last thing he wrote for publication; and this was written by request for the *Missionary Herald*, but was crowded out of its last issues. The title of the article is just as he wrote it. He died in June, 1891. He was a most impressive speaker, as those who often heard him will bear witness.

—The Church-building Board of the Reformed Church in America lately loaned $10,000 to the new mission in Chicago, under the care of Rev. Peter

Moerdyke, D.D. The loan is to be paid back in two instalments.

—Rev. Edmund Erb has organized a German congregation in Lincoln, Neb., with fifteen families who worship in an Episcopal Church.

—In church-building the Methodists have in twenty-six years done great things. They have received $2,825,000 (just think of it!), and they have a permanent Loan Fund of over $750,000; and over 7000 churches have been aided.

—The church-building interests of the Congregational Church are managed by the American Congregational Union. It aids in building churches and parsonages. It can grant aid to only one-third the calls made. It has in less than forty years received over $2,000,000, and secured the building of more than 2000 churches, besides 500 parsonages. The crowning distinction of its work is the loan principle, the loan being secured by first mortgage. Small amounts are sometimes given as grants.

—The Church Erection Board of the Presbyterian Church aids churches on the following conditions: 1) the congregation must own the lot in fee simple and without incumbrance; 2) the highest appropriation is $1000; 3) the grant is never more than one-third the cost, and only after the other two-thirds are actually collected; 4) only on a non-interest bearing mortgage. (Its grants aggregate $2,500,000 in aid of nearly 5000 churches.)

—The American Baptist Home Missionary Society manages both the missionary and church-building interests of that Church, extending over forty-nine States and Territories, with an income of over $400,000. Last year 88 churches were aided with gifts ($27,400) and loans ($15,000). They have a Church Loan Fund of $119,000, loaned to 240 churches; and a Church Benevolent Fund of $101,000, the income being used in gifts.

—Do not fail to keep your MISSIONARY GUARDIANS. Every year will make a nice and valuable volume for reference as well as for general reading. The editor has the *Reformed Church Messenger* bound from 1854, when, as a boy, he began taking it; and lately he had bound in two delightful volumes the Almanacs from 1864 to 1891. What a library of church history! Keep your missionary monthly. It will many a time be useful to you and to others, when you want to refresh your memory on some point, or when you want an item for the missionary meeting.

—Will the Presidents of our Missionary Societies please write freely and at length, telling how they try to make their meetings interesting? We need to learn this art of making the meeting so interesting that people are glad they came, and sorry it is so soon over, and anxious to come again.

—Mrs. Anna M. Eyerman, of Easton, Pa., deceased, leaves by will the following sums: $5000 to Bethany Orphan Home; $1000 to her pastor, Rev. H. M. Kieffer, D.D.; $50 a year to Grace mission, Easton; $50 a year to home missions, and the same to foreign missions.

—In the Mission House at Sheboygan, Wis., are 105 students, 77 of whom are beneficiaries, studying for the holy ministry. The students earn much of their support by physical labor on the farm and elsewhere. Seven professors and five assistants are the teaching force.

Income for November.

Bi-synodic Board.

For missions	$1194
For church-building	33

Board of Foreign Missions.

For general use	$927

Our Second Year.

With this number the MISSIONARY GUARDIAN enters upon its second year. May this year be better than last for the magazine; and may the magazine be much better for our readers!

It was thought that a large monthly like this, representing all our missionary interests, would be more useful than a small paper of four pages published mainly in the interest of one Board of Home Missions. It was also thought that without doubt pastors and people in all parts of the English Church would heartily welcome such a general publication; but here we (and "we" means many) were mistaken, as the mailing list shows.

The MISSIONARY GUARDIAN is edited and published as the several Boards planned; and we hope that the magazine may during 1892 win many friends and be very useful in the Church. The general editor will be grateful for any suggestions that will make it more readable and acceptable.

A Nice Business Meeting.

Grace Mission, Cleveland, Ohio, has a novel but surely a good plan for holding a yearly congregational business meeting. It is held near Christmas. A supper is served; the roll of membership is called, each one responding either in his own words or by a quotation, those absent by a written message; and then reports are read from the Consistory, Sunday-school, Brotherhood, Aid Society, King's Daughters and Building Committee. Then follows the election of elders and deacons. In 1889 sixteen were present; in 1890 fifty-three sat down to the feast provided by the Ladies' Aid Society. Such plans are worth thinking about for trial.

Indian School at Carlisle, Pa.

MUCH that has been done for the Indian boys and girls in the training-schools to-day, is due to the wisdom, energy, faith and perseverance of Capt. Pratt of the Indian School at Carlisle, Pa.

The work was begun about a dozen years ago. The first delegation of eighty-four boys and girls from Red Cloud and Spotted Tail's bands of Sioux arrived in October, 1879. These children were fresh from the lodges, utterly wild and uncivilized, clad in their savage garb, with long unkempt hair and painted faces—the task of civilization seemed hopeless. The first lessons were on the uses of soap and water, of scissors and comb, and then the blankets and moccasins were laid aside for coats and shoes and dresses.

One year later 212 pupils were in the School, representing 18 tribes. In the ten years past a great work has been done.

In deed as well as in name, it is an "Indian Training School," and its object is to make its students useful, self-reliant people, competent to support themselves by their own exertions. They are therefore trained in industrial pursuits. In the kitchen, dining-room and laundry the girls receive careful instruction in household duties. In the sewing-room they learn to cut, make and mend garments. Many of them use the sewing-machine very skilfully, and it is quite amusing on mending day to see the group of little ones gathered about the great basket of stockings to be darned.

The boys are taught all the leading trades in wood, iron, tin and leather; and hundreds of them can to-day earn their own living anywhere.

Capt. Pratt now reports 754 pupils during the past year, at a total cost to the Government ofabout $112.

For several years he has been placing pupils out among white families; and during the past year 413 boys and 249 girls were in eastern families for longer or shorter periods, nearly all of whom at the same time attended our public schools—Capt. Pratt's practical idea of civilization. Over 200 boys are learning various trades in the Training School.

Christian training receives special attention; and beside the regular services at the school, a large proportion of the pupils regularly attend the Carlisle Sunday-schools of the various denominations, Catholic included.

Twelve Collections.

Many a congregation in our Church pays in monthly parts toward the congregational expenses, but very few have monthly offerings for benevolence.

The mission in Cleveland, Ohio, receives *in envelopes* every month the subscription of members for congregational expenses, and on the second Sunday of each month offerings are made outside the envelopes for the following causes:

January—Foreign Missions.
February—Church-building.
March—Theological Seminary.
April—Home Missions.
May—Ministerial Relief.
June—Foreign Missions.
July—Undesignated.
August—Undesignated.
September—Undesignated.
October—Home Missions.
November—Education.
December—The Poor.

W. M. S., Lebanon Classis.

THE Women's Missionary Society of Lebanon Classis held its semi-annual meeting in Jonestown, Pa., Nov. 20th. All the officers of this Society and many of the members of the different local societies were present. The exercises were opened at 9.30 A.M. with devotional service, after which the most important items of business were transacted.

Pledges of the various local Societies amounted to $153. Five pledges not redeemed. Balance in treasury, $65.

Resolutions on the death of Mrs. H. R. Epler, chairman of the executive committee, were presented and adopted, a just tribute of respect to the memory of an earnest worker, with the prayer that her many Christian virtues may be emulated by all.

Resolutions on the removal of the President, Mrs. Mary C. Schaeffer, who was called to labor in another field, were presented and adopted, expressing regret at the loss of an efficient and courteous leader, with best wishes for her in her new relations.

Miss S. A. Lentz, Mrs. M. J. Seidle, Miss E. Witmer and Mrs. Geo. W. Stein constitute the executive committee. This Society is young in its work, but has renewed courage and faith in God to go forward this coming year.

The afternoon was devoted to an interesting program: Address of welcome by Miss Gertie Lesher, of Jonestown; response by Miss Edith Snavely, of Heilmandale; duet, "Angels," by Mrs. D. W. Wolf and Maggie Coover, of Myerstown; recitation, "Little Elsie," by Miss Clara Krall, of Schaefferstown; essay, "The Widow's Mite," by the President, Miss E. V. Kilmer; duet, "When I Can Read my Title Clear," by Miss Edna Capp and Sallie Miller, of Jonestown; address, Geo. W. Stein, followed with remarks by the pastor, Rev. J. A. Wickert, on "The Sad Neglect of Church Literature." There should not be a family in this Christian land without a Bible and at least one church paper.

Collections amounted to $5.80. The annual meeting will be held in St. Mark's Church, Lebanon, Pa., May, 1892.

MRS. GEO. W. STEIN.

Annville, Pa.

THE CHILDREN'S PAGE.

Forget Not the Toilers.

BY I. E. DICKENGA.

Oh, friend! as you stand in this New Year's glad time,
And hear the bells ringing in echo and chime,
Forget not the toilers so far from your land,
On Africa's hill sides or India's strand,
On China's strange soil or the isles of the sea,
In every far country wherever it be.
Think how far they have gone from the homes of their youth,
To carry glad tidings of light and of truth,
And will you not send them glad tidings as well
To cheer them and help them their story to tell?
They long for a sight of their own native shore,
But they feel that perhaps they may see it no more;
And a message of love from that far distant home
Will gladden their hearts and may lighten their gloom.
Then treat them with kindness and not with neglect—
'Tis little they ask and 'tis less they expect—
And send them their portion of goodness and cheer,
With prayers and with blessing this happy New Year.

The Story of O'Ishi San, the Little Nicodemus.

MORE than eight thousand miles from the office where this paper is printed, in the great city of Tokyo lives a little Japanese girl whose story I am going to tell you.

The home of O'Ishi san, for that is her name, is in a dirty, crowded street, in a wee mite of a house, so small that it might be put—porch, windows and all—in the centre of many drawing-rooms you know, and still leave space for you to walk about between the little cottage and the walls of the room.

Her parents are very poor; and O'Ishi san, like many other children in Tokyo, has no better place to play than the street, and few toys besides chips and straws, which she pretends are ships and sails in the gutter. But the saddest thing about this little waif was that she had never heard of the tender Saviour who died for her, nor been taught to pray to Him and to love Him.

At last, though, a wonderful change came in the life of the little girl. A mission chapel was opened in the neighborhood, and a kind lady came every week to teach the children, and to show them pictures of the Christ-child lying in His mother's arms, and of the gentle Shepherd carrying the little lambs in His bosom.

All this made O'Ishi san very happy, and she used to come night after night, and, sitting on her bare feet, listen eagerly to what the teacher said. Then came a night when she was not in her place. Time passed, and though the lady watched for the bright little face, she saw it no more, and the other children recited their lessons and sang the hymns alone. Perhaps she would never come again, they thought; but in this they were mistaken.

One night she came stealing in, trembling with fright, and, drawing close to the teacher, told how her mother had said that she could come no more to the mission school—she did not want her to be taught about our Lord.

"The children at school were very rude, too," said poor little O'Ishi san; "they laughed at me and teased me, and said it was naughty to want to be a Christian; but I couldn't bear to have you think I didn't want to learn any more, so I came to-night to tell you about it. I was so frightened for fear they would see me! I didn't dare walk in the moonlight, but crept along in the shadow close to the houses. I don't know what will happen if they find out that I've seen you again."

The teacher was very sorry, but, of course, she could not ask the child to come when her mother had forbidden

her to do it. There was only one way left, and that is the way which is open to all of us who long earnestly for something which seems beyond our reach. She prayed for the little girl, and asked Jesus to soften the hearts of her parents so that they would no longer keep her at home, but with her come to follow the Master. At the services of intercession in the mission chapel earnest prayers were offered for all those who refused to listen, and especially for little O'Ishi san and her parents.

And God answered the prayer of faith. One evening when the lady was on her way to the chapel with her Japanese maids, one of them, O'Ai san, said, "I am going to ask O'Ishi san's mother to let her come with me this evening."

The child was delighted to see her old friend, and ran to her mother, crying, "The servant of Jesus has come!" Then the father and mother welcomed O'Ai san, and let her take the child to the Sunday class and to the service, and not only promised that she should attend, but said that they themselves would come some time to listen.

So now O'Ishi san is once more learning the story she so loved to hear, and I am sure that all our readers will pray for this poor little waif, that she who, like Nicodemus, first came to hear of Christ secretly and by night, may also, like him, become a follower of and believer in the gentle Saviour who loves all little children with an especial love.—*Young Christian Soldier.*

Fujiyama.

THIS is a Japanese word, and means "the matchless mountain." It is the name of the most noted mountain in Japan, a beautiful, high, cone-like elevation, so high that it can be seen by thirteen provinces of the empire. On pictures and scrolls, on porcelain and lacquer-ware of Japan you see the beautiful figure of Fujiyama.

You can see by its shape that it was at one time a volcano, but for centuries no fire and lava have shot from it. It is the highest mountain of Japan, rising above the sea-level more than 12,000 feet. For ten months in the year its top is covered with snow. What a beautiful object it is! As the steamer from the United States approaches Japan, far out at sea, long before the coast-line is seen, the peerless, white-capped Fujiyama bursts on the view, sending a thrill of delight to the traveller's heart.

The story among the people of Japan is that Fujiyama rose from the plain in a single night. Do you wonder that they almost worship the mountain! To dream of it they consider good luck, and in two months of the year when there is no snow on the great cone, they climb up to the very top of it, and there, I am sorry to say, they bow down before some horrid idols of stone.

How true it is that the heathen worship on "every high place!" May the day soon come when the people of Japan, as they look out on Fujiyama and the other beautiful mountains of their land, may say as the psalmist said, "Praise the Lord from the earth, mountains and all hills."—*The Missionary.*

"IT is the common conviction of all familiar with the progress of missions and with the vantage ground gained, that the time has now come for enlarged missionary effort. By means of rapid and easy communication the world has been brought to our very doors."

THE GUARDIAN.
1850-1890.

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The Missionary Guardian.

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Home Missions.

OF GENERAL SYNOD'S BOARD.

Edited by Rev. D. S. FOUSE, Superintendent of the Board of Home Missions of General Synod.

A Grand Work.

A FEW months ago the Bishops of the M. E. Church with others who are appointed for that work, met in Cleveland, Ohio, to canvass the work of missions for the past year and make appropriations for the coming year. To do this is not a work of a few hours but of a number of days, since the missionary operations of that Church have gotten to be very extensive indeed. They are, in fact, almost world-wide, as there is scarcely a land under the sun where the missionaries of this active Church are not found.

The summing up of the work of the past year shows that great advancement was made, while the coming year is to see still more extensive operations. One cannot but admire the enthusiasm with which the missionary operations are carried forward.

The finances were found to be in a specially satisfactory condition which is rather remarkable since the past year has been regarded as a stringent one so far as money matters were concerned. The financial statement shows that there was an increase for the year of $70,000 from legacies and $27,000 from collections. This shows a healthy increase for a year when all complained of hard times. But it is only an evidence that the times are really not so hard as we think they are, and that we can still give liberally to the benevolent operations of the Church if we are disposed so to do. When all liabilities were met, it was found that there were $25,000 in the treasury with which to begin the work of the new year. When this was brought to light, then it was that all rose to their feet, we are told, and sang the doxology. Well, there may be a little sentiment about this singing of the doxology as there certainly often is, but if we had been a Methodist and had been present on that occasion we would have joined in heartily in the singing of the doxology.

The total receipts for the year were $1,251,057.27. This sum, as we understand it, did not include the money raised by the women of the Church. The women societies raised for the foreign work $263,000, and for the home work $153,000. This makes a grand total of over $1,700,000. This we are told does not include what was

raised and paid over to the missions of Bishop Taylor in Africa. It seems that he is entirely independent of any and all church authority so far as the support of his missions is concerned. Neither does the above sum, we are told, include much that was contributed for church extension, as such. Special provisions were made for the Scandinavian, Chinese, Japanese, Italian and Bohemian work in this and other lands.

Who can deny that this is a grand work? No matter how much we may differ from these brethren in our way of thinking, still all must confess that they are enthusiastic in the missionary work.

And should not this stimulate us to greater exertion? Certainly it should. Some say, "but we cannot do such a grand work." Nonsense—the Reformed Church can do just as much per member as any other Church in the land; and by the help of the Master we will do it. We but need to arouse ourselves and go to work with a little more enthusiasm.

Too Much Salary.

WE are told at times that we pay too much salary to some of our missionaries. It may be that some get more than they are worth; but if so, the matter is usually re-adjusted as quickly as possible. But the principle of putting men on starvation salaries is most decidedly the wrong one. A man who is worth having at all must be paid something near what he is worth or he cannot be retained in the mission work. Men who cannot get good charges are not fit to be placed over missions. If they are fit for good charges then they must be paid decent salaries or they will go elsewhere. It will do for us to say that men should be willing to sacrifice a little for the cause. That may be, but it is generally the other man who, we think, should do the sacrificing. No, our policy henceforth should be—fewer missions, and these in the cities and well supported. Such a policy will give better results.

Only for Money.

"THIS is what causes men to go into foreign fields as missionaries," says the man of the world. There are men really so unkind as to tell us that it is only for the money that most persons enter the missionary work.

Ah, indeed! A few years ago a young lady from one of the western States went as a missionary to one of the islands in the South Pacific Ocean. She went among Cannibals. She was a young lady of culture and refinement. She left her parents whom she loved dearly. She had wealth and therefore every thing that heart could wish. She had her associates and stood high in society. Only once a year did an American vessel touch at the island which was to be her future home. Was it money that took that young lady to such a place? What benefit could money be to her in that lonely, far away island? Neither was it the love of worldly glory that took her there, because she almost buried herself out of sight of the world.

No, it was nothing but the love of Christ in the heart which went out in a yearning love toward the poor heathen who were starving, because none had offered them the bread of life. So it is with most who go into the mission work, both in the home and foreign fields. There may be some exceptions, but they are few. If men are after money only, then they had better re-

main out of the mission work of the Church. It is the love of Christ that causes them to offer themselves for this work.

Income for December, 1891.

Missions proper	$791 98
Harbor Mission	27 77
Hungarian work	118 23
Church Extension	200 00

This and That.

—The people of the Plymouth mission paid sixty cents per member to the Special Fund for missions and church extension.

—The Marmont (Ind.) charge paid an average of fifty cents per member to the same fund.

—The Fairview mission (Kan.) consisting of sixty-four members, built a fine church and parsonage without any outside help.

—The mission at Hamilton, Ohio, ceased to get help from the Board on Jan. 1, 1892.

—There are earnest calls for an English mission at Youngstown, Ohio.

—There is a splendid opening for an English mission in the city of Denver, Col. Shall it be established?

—Let every member ask himself, "How much do I pay to missions?" He will be surprised at the smallness of the sum. Then double the amount.

—Have you paid the apportionment for missions for the past year? If not, why not? The Board cannot make good its promises without it.

—Are you a member of the Missionary Society of your congregation? You should be, by all means.

—Could we not pay an average of fifty cents to missions? If we did, what a grand work we could do!

—Do you have the children in your Missionary Society? There is where they should be, and if there when small, they will likely be there when grown.

—The GUARDIAN is in its second year. Let there be a special effort made for its better circulation.

Take Notice.

On the 1st inst. we sent to all the missionaries under the Board one annual and three quarterly blanks for the year 1892. We are sure that not one was missed, excepting two who intend to leave their fields within the first quarter of this year. The blanks will be sent to their successors. We hope then that if any fail to get these blanks they will notify us.

Again, let us hope that these blanks will be preserved so that we will not be told, long before the year is up, that no blanks were sent, etc. The annual blank will be filled out and sent on April 1st, and should be filled out as fully as possible.

Calvary Mission, Philadelphia.

THIS mission was started by Jesse H. String on Sunday, March 1st, 1891, in a small two-story house on 27th St. and Lehigh Ave. At this first service there were present three teachers and seven scholars. In the evening of the same day services were held at the same place which were attended by eighteen adult persons. This was certainly a very humble beginning for a mission in a large city. Aside from the Sunday-school and preaching service, there is held a prayer meeting service every Thursday evening, which is attended by an average of about twenty persons. There is also a Ladies' Auxiliary Society, and a Band of Hope for boys and girls. The latter has a membership of thirty-four. This mission is in a new part of the city, in the center of new building operations of two hun-

dred houses. Of these only thirty were occupied when the mission was started, while now nearly all are occupied as homes. Seventy-six additional houses are now going up. The school now numbers eighty-eight. There being no hall in that section of the city, it is very hard to find accommodations for the Sunday-school. The attendance at divine service is something near fifty persons on an average. This part of the work is necessarily somewhat irregular, as the pastor finds plenty of work in his own church. To carry on a work like this in a small private house is not an easy matter. But as the one giving the facts says, there is a sweet joy in doing the Master's work.

We give this extended account of this new movement, in order that the Church may be fully advised as to the work that is going on in the mission fields. This mission so far is under the fostering care of Heidelberg Reformed church. That a city pastor has plenty to do in a large congregation is very evident, without the care of an out-mission like this. Still it is hoped that the parent congregation will nurse this child until such time when the Board can take charge of it. From all we can learn of it, the mission has a fair future before it, if the Church will come to its help in good time. Many other missions of like character might and should be formed in the large cities.

Notes on the Missions.

—Our English mission at Lima, Ohio, is badly located. It is felt that it will never be a complete success where it now is, and so the Board contemplates the selling of the present lot and the removal of the chapel to a better location.

—Rev. W. H. Tussing, the missionary to the newly-formed mission at Barberton, Ohio, reports a very prosperous outlook for his field. He tells us that the school-house in which he preaches, though seating 120 persons, is frequently too small to contain the audiences that gather at the services. A new chapel is in contemplation with the opening of spring.

—Rev. A. S. Bromer, the missionary at Scranton, reports that in December the English congregation was organized with *twenty-four* members. Revs. Levan, Sorber and Ebbert were present and assisted in the organization. Dr. Levan preaching the sermon. The outlook is encouraging and the missionary feels more enthusiastic in the work.

—The mission at Fairview, Kansas, with Bro. Remegan as missionary, is in a prosperous state, having lately received sixteen new members. This mission now has a good church and parsonage, with a debt of only $600 on the latter, which is to be cancelled next summer.

—Rev. Darbaker, of McKeesport, has given notice that on March 1st, '92, he will resign the mission. Hence by the time this appears in print we ought to have another man for the field. We are sorry to see him go, as he has been a faithful worker under the Board.

—From Braddock comes the report of earnest work done by Pastor Long and the people of the mission. Lately fourteen members were added. This will greatly strengthen the field. The financial condition of the mission had been bad, but this is also being gradually improved, so that there are better hopes of ultimate success.

—Arrangements have been made by which a preliminary canvass will be made of the city of Indianapolis, so that when the proper time comes and

the Board finds itself in a position to do so, an English congregation will be organized.

—Missionary Silvius, of Franklinville, writes encouragingly concerning the outlook of his mission. The audiences are increasing, while the Sunday-school has grown rapidly. This mission is located in one of the suburbs of Philadelphia and is entirely German as yet.

—At Lincoln, Neb., they are greatly in need of a chapel. The Board has arranged for the purchase of a lot, but the mission is hardly able to build the chapel. Will not the Church come to the aid of this people? A little help during the coming summer will settle the whole question. There is no doubt about the success of the mission if only a little aid is given now when most needed.

—Very encouraging reports come from Bro. Gekeler, who in October last was sent to open the mission in St. Joseph, Mo. It was with some fear and trembling that the first service was held, the missionary tells us; but the attendance was much better than was expected. This is gradually increasing. The offerings at the first service were $5. The hall they occupy is pleasant, and, fortunately, the rent asked is low. The congregation will likely be organized some time in January, '92.

—Bro. Stearly writes that during the last quarter twenty-seven members were added to the English mission in Cleveland. The Sunday-school now numbers 200, and audiences average from 200 to 350. So much for a good substantial chapel and a working people.

—Bro. Darbaker writes us that he has visited Duquesne, a new town almost opposite McKeesport. There are there, he tells us, fifteen members and likely others whom he had not found. The town is four years old and has a population of about 5,000 and is growing rapidly. Now is the time for our Church to make a beginning there, and it must be done as quickly as possible.

What Shall be Done?

WHAT shall be done, or rather what can be done, in order that a reasonable amount of funds may come into our treasuries, so as to carry on the work of the Church? That the average for benevolence is very small cannot well be denied. In the German Synods, where they have no apportionments, the average per member for missions is far below what it should be. This ought to satisfy the few in the Church who still claim that more would be contributed if we had no apportionments at all.

In the English Synods, where the apportionment system is in use, there seems to be a lamentable indifference as to whether the apportionments are raised or not. The highest that any Synod pays averages less per member than seventy-five cents. This includes everything that the member is called upon to pay for the various objects of the Church. This is certainly a very small sum; and when we remember that there are many in the Church who pay twenty-five, and even as high as fifty dollars for missions alone, we then begin to realize how many there are who pay next to nothing to this good cause. The apportionments, were they paid, would be sufficient for all the needs of the Church in her ordinary operations. The larger donations could then be used for special and additional work.

But we are told that these apportionments are laid upon the churches by the Synods, and every member is

under obligation to pay what is thus apportioned. True enough; but we know that many charges pay only in part, while not a few fail to pay any part of the missionary money expected of them. What is to be done? Many of the ministers are alive to the needs of the Church and explain to their people the work of the Church and the necessity of each one helping in this way; but we think we know whereof we speak when we say that many of the ministers treat these interests in a very indifferent way, and say little to their people about these funds. It is not that the people refuse to pay, but largely because they do not have the matter presented to them.

Then again we have ourselves heard ministers say that they will not be agents for the Church, to gather her funds. True, but it does seem as if the duties of the minister involved the presentation of these claims in a living way,—yes, and an insistence upon it that they shall be paid. It is an obligation resting upon every member just as truly as any obligation in the secular world. Take a minister in the M. E. Church, and he is an agent in the fullest sense of the term. He is an agent for the periodicals of his Church, and he is sure to see to it that all the collections for the various objects are taken up. The minister who fails in these duties is called to account by the proper authorities; and if he persists in the neglect of these, he will soon lose caste among his brethren, no matter how competent he may be in other respects. It is this that makes the Methodist Church the power she is in the land.

What then shall be done in our Church? The ministers do not wish o act as agents. The good old custom of laying the offerings on the altar, while good in theory and sound when put into practice, has fallen into disuse. That the people will contribute as liberally as members of other Churches we really believe, if they are properly approached. We believe this because of what we have seen and experienced in the Church during the two years past.

We have about come to the conclusion that the only way to get the funds that the Church ought to contribute is by the agency system. Agents are everywhere and in all departments of business these days. Agents should be appointed whose duty it would be to gather the funds that are voted by the Synods. In the business world these men are called "drummers," and whatever their character, it still cannot be denied that much of the business of the country is done through them. It seems that something of the kind is needed in the Church. Somehow people expect it. Many men seem actually to be averse to the giving of money until they are asked for it. And the one who asks for large sums is the one who will likely get the most. It is strange that it should be so; but so it is. These agents need not go into those charges where the apportionments are punctually paid, but assist such pastors who find it difficult to gather the funds expected of them, and then visit the vacant charges and gather these moneys. Something of this kind must be done. Our growing work demands it. If, in the future, the Missionary Superintendents must act as such agents, then let it be so. They will find enough to do; but we are sure that if they do undertake this work and are active, larger sums will come into our missionary and church extension treasuries than ever before.

—The following shares were received on the 1000 Fives Fund during December, 1891:

Peter De Long, Dayton, Ind.	1
Moses Lichliter, Mulberry, Ind.	1
Joseph Steckel, Mulberry, Ind.	1
Moses Miller, Mulberry, Ind.	1
Paul Yunt, Mulberry, Ind.	1
John Miller, Mulberry, Ind.	1
F. H. Yunt, Mulberry, Ind.	1
Edwin Miller, Mulberry, Ind.	1
Joseph Ruch, Frankfort, Ind.	1
Walter Kohler, Frankfort, Ind.	1
Sol. K. Beisel, Frankfort, Ind.	1
Mulberry Charge, Rev. Kessler, pastor	13
New Basil (Kansas) Charge	1
Hanover (Pa.) Charge, Rev. Resser, pastor	10
Previously acknowledged	930
Total	965

A Good Mission Field.

FROM November 1st to December 15th, 1891, we were among the charges in northern Indiana. The missions at Plymouth and Ft. Wayne were visited and found to be in very good condition. The charges of St. Joseph Classis, lying south of the Pittsburgh, Ft. Wayne and Chicago Railroad were all visited. These charges are generally in very fair condition. The Marmont and Mulberry charges are strong in membership; and the congregations being widely separated and covering a large extent of territory, they should be divided and two additional charges formed, which could easily be done if surrounding points were taken up. The churches forming this Classis are generally in the villages, larger towns and cities. This is true of this Classis to a greater extent perhaps than of any other Classis in the Ohio Synod. This is as it should be. Many of the people in this section of the State came originally from eastern Pennsylvania and among them are not a few who are of Reformed extraction. One is astonished to find large neighborhoods of farmers who came from Lehigh county, Pa. The fathers came into this wild country many years ago, when it was yet an immense forest, and opened up the country, so that in these later days their sons and daughters enjoy the fruits of their labors in the splendid farms and homes which have been ft them. Wherever our Church was planted among these people in years past, there we now have flourishing charges; but the charges are not nearly as numerous as they should be. In many communities where this class of people predominate, our Church has not been planted. Though late, yet it is not too late to remedy much that has been neglected.

But these people do not remain farmers by any means. Their sons become, and in many cases are now, the merchants and mechanics of the villages, towns and cities. In one good-sized town which we might mention a number of the principal merchants are the descendants of these people, and we are glad to say are members of the Reformed Church—only because they found the Church there when they removed to the town.

But another fact we wish to mention—and the same thing is true all over the country—namely, that many of our people are moving into the towns and cities. In the vicinity of the charges in Indiana are large towns. In some we have churches, while in others we have none. Where we do not find our Church, into these towns our members are moving continually. There are Kewanna, Marion, Kokomo, Peru and other towns numbering from seven to fifteen thousand souls. In any and all these we are told is good Reformed material. Indeed this whole section is splendid missionary ground for our Church. What we need, to do the work here, as elsewhere, is a more aggressive missionary policy. Until

the Boards of the Church find themselves able to do a greater work, we would urge upon the St. Joseph Classis to take steps to occupy some of the more prominent points in its territory. By the division of several of the charges something could be done on this line. Frankfort might be occupied by attaching thereto a portion of the Mulberry charge. And this Frankfort is a lively town of some 8,000 people, with not a little Reformed material in it, and a strong congregation only three miles in the country. Why could not this point be taken up? And should it not be done as quickly as possible?

Hard Work.

MINISTERS who during their whole ministry have been in old and well-established charges, cannot fully appreciate the hard work that is required for the establishment of a new mission. Some pastors tell us that the work of the missionary differs little from that of the ordinary pastor. True, he is a pastor as well as those who have the care of regular charges; but he must of necessity do much that the ordinary pastor knows nothing of. When a mission is to be founded, he who has charge of it must in a sense be pastor, elder, deacon, and even at times chorister and organist in the bargain.

A mission is to be founded in one of our western cities. The Board sends a missionary there. He has the names of a few members who are scattered here and there through the city. Remember now that the mission he is to found is not a swarm from some old and strong congregation. He must begin a new work, in a place perhaps where the Church is little known. Having visited the few people whose names have been sent him by eastern pastors, he makes an appointment in some hall for the first service. From that time on his anxiety increases until the day arrives when the services are to be held. "Will any one be there?" comes up in his mind. The day comes and perhaps a dozen persons are present. Some of these have little faith in the movement, while others are, to say the least, a little weak in the faith. Then begins the hard work of canvassing the city to gather members. A lot and chapel must be procured in some way and these cause much anxiety. The struggle continues for years, and the man who makes a success of the work deserves the gratitude of the Church.

There are few men who are fitted for mission work; not that they are not active enough and sufficiently in love with the work, but because they lack the persistency that is necessary to carry the work to a successful conclusion. The man who goes into a city and founds a mission where hitherto the Church was unknown, and makes a success of it, is a hero—and no doubt about it.

Yet it can be done, and such a work is worthy the noble ambition of any young man. But will-power and strong determination are needed in order to succeed. Many a man who is a success in an established charge, becomes an utter failure in a mission. And many a one who can take a swarm from an old congregation and succeed, fails when taking up an entirely new enterprise.

—The Rev. W. A. Long, of Martinsburg, Pa., writes that he has just organized a Missionary Society in each of his three congregations. That means much for the training of those people in this great work of the Lord.

OF THE BI-SYNODIC BOARD.

Edited by Rev. T. J. BARKLEY.

Missions of the Church of Rome.

A paper read before the Missionary Society of the First Reformed church, Lancaster, Pa., Dec. 2d, 1891, by Mr. Christopher Noss.

OF this topic most Protestant Christians have scanty knowledge. But I am sure that we may find great lessons and warnings in the history of that powerful organization which professes to be the Catholic Church. I propose nothing more than a short historical talk.

According to a Census Bulletin issued this year, the Roman Catholic Church in this country now has 6,250,000 members. I have it on the authority of Prof. Foster, of Oberlin, that at the time of the Revolution "the Church had hardly an existence outside of Maryland, where 15,000 of the possible 25,000 Catholics in the country were living." We know that this wonderful growth has been sustained largely by immigration; but there could be no stronger evidence of the missionary power of the Roman Church than the fact that she has kept her own so well, while our Reformed Church has gathered only a small number out of the thousands of her people who came over from the old country.

If we look backward to the time of the Reformation, we see another striking contrast. It is recorded that Luther said: "Let the Turks live and believe as they choose, just as the Pope and other false Christians." We should not blame the Reformers because they seemed to lack missionary enthusiasm. From our point of view they are quite excusable. But in comparison with Luther's speech we rather sympathize with the plea of his great opponent, the famous humanist, Erasmus, one of the truest scholars that ever lived, a man who represented what was best in the Church of Rome at that time, when he spoke of sending forth laborers into the Lord's harvest. He argued that men could not excuse themselves because they were ignorant of foreign languages, and mentioned the fact that Themistocles the Athenian in one year mastered Persian that he might converse with the king.

When we inquire further we learn that we owe our own religious enlightenment to the Church of Rome. Christianity was first established in the countries around the Mediterranean Sea, the lands which then constituted the world of the Roman Empire. Afterwards the movement was northward. Paul, the apostle of the Gentiles, was followed by Ulphilas the apostle of the Goths, by Augustine the apostle of the English, by Boniface the apostle of the Germans, and by Ansgar the apostle of the North. So the northern barbarians, after some fierce resistance, became sturdy Christians whose faith is ours today.

And I often think that those Teutons were converted just in time; for in the dark ages that followed, the Church spent most of her energy in a terrible struggle with a new religion which for some time seemed to possess irresistible power. Mohammed died in 632, having subdued Arabia to the faith which he called Islam. In the next century the armies of the Saracens won those lands which had been the first homes of the Church. Mohammedan fury began to encircle the world like an unquenchable fire. Syria, Persia, Asia Minor, Palestine, Egypt, North Africa, Spain, all yielded to the triumphant caliphs, until the onslaught was checked by the Franks at Tours in 732, just one hundred years after

the death of the prophet. So Europe was saved to Christendom.

In the succeeding centuries the Church grew and waxed strong. Then the Christians rose up and went in Crusade after Crusade against the hated Mohammedans, and the wars lasted almost two hundred years, ending in utter failure. The result is, that to this day Islam among all religions is the most formidable enemy of Christianity.

But I want to tell you of a man who has shown us a more excellent way of contending with it. Raymond Lull was a Spanish nobleman who at the age of thirty renounced the pleasures of the world and afterwards devoted his life to the conversion of the Saracens. He became a philosopher as well a missionary. Through his influence the study of the Oriental languages was begun in the great universities at Oxford, Paris and Salamanca. In the year 1315, while he was preaching in Tunis, he was stoned to death by the enraged Moslems.

In those days the Reformation was at hand; but doubtless it was postponed by the rise of two great monastic orders whose purpose was to win the world rather than to shun it. The growth of such sects as the heretical Albigenses in southern France alarmed the leaders of the Church. Shortly after the year 1200, St. Dominic in Spain and St. Francis in Italy established the two organizations of the "fratres mendicantes," or begging brothers. These Franciscan and Dominican friars imitated the example of Him who had not where to lay His head, made themselves poor for His sake, and went about two by two preaching the Gospel in all lands. Their ideal was soon forgotten, and they became worldly and cruel; but they had sown the seed which after the Reformation developed into the present magnificent missionary system of the Church of Rome. Some of their men went even to the Mongols and Chinese of Asia. Corvino labored in Peking thirteen years, and translated the New Testament into the Tartar language.

After the Reformation the Roman Church tried to regain her power by immense missionary activity. The "Societas Jesu," founded by Ignatius Loyola in 1534, became the most vigorous and energetic organization in the world. Francis Xavier, the apostle of the Indies, like a second St. Paul, took the Gospel to multitudes in India, Japan and China. We cannot refrain from admiration when we read of the undaunted courage and heroic sacrifices of the Jesuit missionaries among the American Indians around the Great Lakes before our nation was born.

Under the Jesuit Pope, Gregory XIV., in 1622 at Rome, an institution was established which is commonly called the Propaganda—the "Congregatio de Propaganda Fide"—an Association for the Spread of the Faith. It is to-day the most extensive religious educational institution in the world. By it the Roman hierarchy has been established everywhere. None of its mission-fields is more promising than the United States. I have spoken of the wonderful progress of the Church in our country. With such leaders as the shrewd Cardinal Archbishop Gibbons of Baltimore, Romanism may win this republic before we are aware of it.

We must acknowledge that the Protestant Churches have not yet made such a determined effort to evangelize the world as the Roman Church has done more than once. In spite of the fact that the Jesuits have shown themselves to be the greatest enemies of

genuine Christianity, there is one thing which we need to learn from them, the lesson of consecration. If those men could so labor for the Society of Jesus, for the Pope and the Church of Rome, ought we not to feel ashamed that we have not more faith in the work of Him who has all authority in heaven and on earth? It is better to feel the stimulus of their devotion than to criticize their unprincipled methods.

Wherever the Protestant missionaries go, they find the representatives of the Propaganda with more men and seemingly greater resources. Why then does not the Church of Rome make more converts in heathen nations? Why were the Jesuits so unsuccessful among the Indians? Why could the persecutions in Japan destroy almost every trace of their work? Why did the earnest Franciscans and Dominicans so soon become corrupt? Here we find a second lesson. In all the ages the characteristic sin of the Roman Church has been spiritual adultery, the confusion of Christianity with worldliness. Instead of setting forth Christ crucified, she has preached only herself as the Catholic Church. She has shown herself unworthy to be the bride of the Lamb; for as a Church she has yielded to the temptation against which the Saviour had to struggle in all His ministry from the trying moment when He said, "Get thee hence, Satan," to that last day when He told Pilate, "My kingdom is not of this world." The Roman Church has not been true to her Lord, though many noble and pious men may have trusted in her. Let us remember that we Protestants are not untainted by the same folly. Indeed a certain Reformed prophet has said that in these days there is a dangerous tendency among us which is leading to a sort of Romanism without a Pope.

A Heart for Others.

THE Missionary Society in one of our missions writes: "We have paid our apportionment and more, and we now want to send $10 to some suffering mission struggling with adversity. Tell us of one. We want to encourage it with our gift and a word of sympathy. We know what struggles are. Many were the times when a ten-dollar bill would have made our hearts glad; but, thank God, that is past, and we thankfully want to help just such a mission."

Income for December.

Bi-synodic Board.

For missions	* $981
For church-building	81

Board of Foreign Missions.

For the general work	$1365

* Including contributions for Hungarian missions.

What Others Say.

FROM a Circular Letter to the pastors of another Church, the following good advice is taken:

"We must not rely on basket collections only. If we do, our receipts will never be worthy of the great cause of missions. The offering should be preceded by prayer and instruction. The people do not know the facts. The churches need information more than anything else. They will never be thoroughly enlisted until they are better instructed.

"The preachers must lead in this matter. It is true that preachers are not omnipotent. They cannot do what is impossible. But they can do much. They can urge all to do their duty. They can set an example of cheerful and generous giving. The people are ready to help. There is no congregation that will not respond if the needs and merits of the work are properly presented.

"I suggest you begin at once to call attention to this offering. Do not put it off till a week before the time. Call attention to it again and again. Press it home to the hearts and consciences of the people, and let them understand that you expect an offering in proportion to their ability."

Try It.

PERHAPS you cannot have a Missionary Society in your congregation; but why not get 40 persons to promise you 5 cents a week, or 100 to pledge 10 or 20 cents a month for home missions? Explain the plan from the pulpit, and then set your young people to do the work. This is systematic getting, without disturbing any present arrangement.

The Year in the Mission Field.

THE year 1891 has been a memorable one in the history of missions.

On the foreign field the outbreaks in China, the disturbances in Africa, especially in Uganda, the hostilities in the Caroline Islands, the threatening attitude of the Turkish Government, show that the time has not yet come when the life of the missionary or the convert is free from danger.

On the other hand, the subsidence of the anti-foreign feeling in Japan, especially as indicated in the churches, the revivals in India and Madagascar, and the steady increase in other fields, show that the foundations have been well laid, and that it only requires reapers to bring in the harvest.

New fields, too, are opening. Central Africa calls loudly for laborers; the very borders of China and Thibet have been explored and found open; from Malaysia, the mountains of Kurdistan, the pampas of South America, there comes the one story of need of the Gospel, of welcome for the preacher, of salvation through the Word.

The record abroad is one of progress, to be measured only by the ability of the forces to meet the demands upon them.

At home, too, there is encouragement. Heavier receipts of money, more numerous offers of missionaries, the growth of such organizations as the Inter-Seminary Missionary Alliance and the International Missionary Union, the prominence given to the discussion of mission topics in public assemblies, and in the daily as well as the weekly press, all indicate that the mission cause has taken a firmer hold on the people than ever before.—*Independent.*

Use Our Correct Name.

IF John Smith is named in a will or deed, then Samuel Smith must stand aside. It may seem very plain that Samuel was meant; but the Court will rule him out.

So concerning the name of our Board. When the mortgage came, it was in favor of the "Bi-synodic Board of Home Missions," and we all well know that our Board is meant; but that is not our name, and so the Court might set us aside. Accordingly, the mortgage was returned to the missionary, and in another he must use our charter name: "Board of Missions of the Reformed Church in the United States." Even the word "Home" does not belong there.

This name may not be the best; but it is our name. For convenience, to distinguish our Board from others, we are often called Bi-synodic; but when you write a note, a deed, a

mortgage or a will, then this will not do, but you must use our correct name.

This correct name is given to the missionaries on every quarterly report and on every annual report; and it is given to our pastors also in the Report of the Board published in the Minutes of Synod. Call the attention of your people to it, and remind them that in making a will this alone should be used.

"Concrete Facts."

DR. CALLENDER says: "If you want to interest the people on the subject of missions, give them concrete facts."

No doubt the venerable doctor means facts from the mission fields. We cannot give facts from that quarter, because we are not in the missionary work, technically so called; but we are in the work in our charge, doing what we can to get information, interesting ourselves in the work of sending and supporting missionaries both in the home and in the foreign fields.

Our members are not all interested, and therefore not all actively engaged in the Master's business; but we regard it our special work here to employ every legitimate means within our reach to bring them into active service. This we might call the work of *inner missions;* and in fact, as it appears to us, this is a very important and essential part of the Church's mission at the present time.

But along with this inner mission work, we are not neglecting that other essential feature of our work, the securing of contributions of money to send men into destitute fields at home and into the dark places of the earth in foreign lands. These are concrete facts.

We have Missionary Societies, one in each congregation. Two of them meet monthly to study and obtain information for our own edification, and also to secure regular contributions for outside work. We have committees appointed to prepare programs, to solicit money and to invite others to join the Societies. As many of the members as possible are induced to take an active part in the exercises, such as reading missionary news, writing essays and delivering addresses. In this way many interesting and instructive facts are gathered, and the members, as well as others, are gradually becoming enlightened in regard to this all-important business of the Church.

One of our Societies is composed of the entire membership of the congregation with one or two exceptions. No special meetings are held by this Society; but on the first Sunday of each month the members pay their dues to the treasurer, a young lady who seldom fails to remind the members of their obligation. On those Sundays the pastor often makes his sermon, or a part of it, of a missionary character; and in this way the people are not allowed to forget that the supreme work of the Church is missionary work.

By these means, together with some private efforts, once or twice during the year, and Sunday-school contributions, we are able to contribute for all purposes, over and above our classical apportionment, an annual sum aggregating (and sometimes exceeding) two hundred dollars. S. Z. B.

—Some notices of the late quarterly reports must be postponed until next month. As a whole they are cheering.

The "Talent" Plan.

IN the Church as well as in the world new plans of raising money are devised and tried. One of these is called "the talent" plan. A pastor, superintendent, teacher or leader of some kind, gives to each of a certain number a five or ten cent piece which is called "the talent." The individual is to use this money in any way he can or will, only so that it earns something for missions. He may buy something and sell it at a profit; or he may buy material and make something for sale; or he may add to his talent in any other way within his reach; but the talent and the increase are to be returned within a certain time.

A lady in Kansas, writing in the *Lutheran Missionary Journal*, gives an account of how the twenty-five members of her Mission Band, receiving each ten cents as a "talent," some having it only a few months but most having it six months, finally reported $40 as the fruit of their work.

She says: "At the April meeting I asked them each to write me a letter, telling how they had earned their money. Later, I had a 'Talent gathering Social,' at our home. I prepared a bounteous lunch for them, received their letters with the money, and then dismissed them to the lawn until I had read the letters and counted the pennies, nickels and dimes. The sum total was $40.88. I then recalled the children, announced the result of their work, and together we sang,

Praise God from whom all blessings flow.

I then read all the letters giving the amount of money each contained, but not the name. I never saw a happier set of little folks.

This was their first missionary work, and I know that not a little self-denial had been practiced by them in raising this money. They earned the money in many ways. Some of the girls bought thread and made lace, also iron holders pin-cushions, bookmarks, pin-holders, fascinators, aprons, needle-books, spectacle-wipers, watch-pockets, clothes-pin aprons, dish-wash mops, etc. The boys bought and sold eggs, chickens, pop-corn balls, flowers, squashes, old medicine bottles, caught mice, ran errands, did chores, cut wood, cleaned the yard, carried milk, helped mamma (and the mammas helped them). One had a present of a Christmas turkey and sold it; several little fellows got a nickel each for swallowing a raw oyster; pennies and nickels given them were put away in their missionary bank, or box, etc. The letters were both amusing and interesting. Eternity alone will disclose the benefit the work has been to the minds and hearts of these little ones. It has awakened new ideas of work, taught them to practice little self-denials, that they might be able to do good unto others, giving them a loftier purpose of life than merely caring for their own comforts and pleasures, surely awakening in them a missionary spirit, which I earnestly pray the Father may keep ever ready to do and suffer for Him."

A History of Missions.

THE history of the missionary work of our Church has not yet been written. Much has been written about our missions, and some chapters of local history have been given; but the history of our work as a whole is yet in the future. The material is at hand in the Minutes of Synods, in the files of our church papers and in the records of our Boards, and some one of age, experience, judgment, general knowl-

edge and missionary zeal should begin the great work.

It is not a long history. Even our Boards are not yet three-score and ten years old; and all that has been done is quite within the recollection of many yet living.

But this history would be valuable, helpful to the young and full of lessons for all.

Let it be written. Part of it is not even on record, but must be gathered from those who will soon be gone. This business requires early attention.

Meeting of the Board.

ONE of the most important meetings in the history of the Bisynodic Board was held in Altoona, Pa., January 13, 1892.

As is always the case, many small matters not of general interest received due attention, and some important matters were carefully considered and satisfactorily settled.

Harrisville, Va., was enrolled with a small appropriation; but the Board deplores its inability to furnish a lot in Roanoke, Va., on which missionary Reiter may build a church for which he is collecting funds,—and yet, having confidence in the success of the work there, we desire him to continue it.

Rev. John Gantenbein, D.D., gave the Board an interesting account of his visit to the Mission Houses and other Institutions in Germany and Switzerland, to secure suitable men for the Pacific Coast; and the Board pledged itself to support such men according to its limited means, and definitely promised the support of one so soon as he comes.

The most important matter before the Board, however, was the transfer of our missions to the General Board; and the subject was fully and freely discussed, and the unanimity of the Board was as remarkable as it was gratifying. A series of questions had been prepared and sent to each member of the Board several weeks before the meeting, which no doubt was helpful in hastening the conclusions, as follows:

1) When shall the transfer take effect? April 1st, 1892, the beginning of the General Board's missionary year,—all the missions outside the bounds of our two Synods to be transferred absolutely, we retaining any and all pecuniary claims which we hold against the missions.

2) To whom shall our missionaries then report, to Supt. Fouse or to our Superintendent? As our Board is to be advisory, it must have these reports for full and official information; and therefore our missionaries should report to our Superintendent, who then shall duly transmit the reports to the General Board.

3) To whom shall our money be sent, the money raised by apportionment? To treasurer W. H. Seibert, who shall make monthly remittances to treasurer Charles Santee (as is done in the Ohio Synod and in the Pittsburgh Synod).

4) Shall we hold our legacies and other trust funds; and shall we control the use of our Church-building Funds? Unhesitatingly, yes.

5) How long shall the present Superintendent continue in office under the new arrangement? Evidently to the end of his term, namely, December 31st, 1893. And who shall elect a successor? The two Synods shall nominate a Superintendent for their territory, and this nomination shall be referred for election to the General Synod or to the General Board, as the case may require.

Further, the Board and the Executive Council shall meet as heretofore; the General Board should fulfil our obligation to Supt. Shuey to Oct. 1st, 1892, and also to the German Board of the East (in the pledged sum of $150); the Bi-synodic Department of the MISSIONARY GUARDIAN is to be discontinued; and we ask the General Board to send a representative to our annual meetings.

This action was ordered to be laid before the conference of the two Boards; and our Board, having now finished its business, adjourned to meet on call.

The Executive Committee of the General Board came to Altoona Thursday noon, and at 2 P.M. the conference opened with Rev. J. M. Kendig in the chair.

The paper of our Board was laid before the body, and was carefully considered and discussed for two hours. The members of the General Board expressed themselves well pleased with the statements made, and the paper was then unanimously adopted as the judgment of the conference. The session was very harmonious, with remarkably little difference of opinion. The conference adjourned at 4.30 P.M.

The General Board will hold its annual meeting in Lancaster, Pa., April 19, 1892, and invites the Bi-synodic Board to meet with them to consummate the transfer of its missions.

In the meantime let the Church give thanks to God that this hard question has been so easily answered at so early a day; and let the Church also devoutly pray that all our pastors and people in all our Classes may now heartily unite to make our missionary work even more successful than it has been.

Items.

—The treasurer lately said: "If we now had one thing more, namely, a systematic getting by which every member is reached, our income would be quite enough.

—Chaplain McCabe, of the Methodist Church, begs the two millions of his people to give each a penny a day for church work in general.

—Where was Rev. Michael Schlatter born? When did he come to America? Who sent him? What was he to do here? What state of the Church did he find here? Where did he labor? How long? What help did he secure from Europe? When you can answer these questions (as you may by reading Harbaugh's interesting "Life of Rev. Michael Schlatter"), you will know much about the early history of our Church in this country, and about the hard missionary work of that period.

—The Gospel is now being preached by Reformed ministers in five languages—English, German, Japanese, Indian and Hungarian. These facts should incite us to greater efforts in the great work of evangelizing the world.

—Mexico has 15,000 Protestant Christians, gathered within 18 years.

—Let all our churches keep well in mind the simple fact that a Board can do just so much work as the Church pays for, and no more. Now and then a new mission can be enrolled, but it is painful to refuse more than we can enroll.

—"I have some things on hand which must first have attention," said the man when asked for a large sum for missions. He did not seem to know that he had God's challenge also on hand. How many seek first "these things," the earthly, even if they at all seek the kingdom of God!

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Buddhist Agitation.

THE MISSIONARY GUARDIAN has several times alluded to the fact that the aggressive movements of Christianity were arousing the Buddhists from their prevailing apathy, and stimulating their priests to unwonted activity—an activity not only in the propagation of their tenets, but also in antagonizing the Christians, even to the verge of persecution.

Heretofore our Mission did not seem to serve them as a special point of attack; but recent letters, those especially from Rev. Mr. and Mrs. Schneder, one of which appears on another page of this number, informs us that our work has attracted their hostile attention and awakened an aggressive and violent opposition.

This, on first thought, we might count as a misfortune, and as cause for anxiety; but "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." That was a wise and gracious providence—that persecution which broke out in Jerusalem, not long before its destruction. Thereby were the Christians driven to flee the city, and thus escaping the destruction which came upon the place, they scattered abroad in regions round about, becoming the heralds of the truth which the Jews sought to destroy.

No, we rejoice that our Mission is making itself felt, that the Buddhists feel that they cannot afford to treat it with indifference. One of the most effective ways to crush out a movement, is to let it severely alone. Opposition attracts attention, and the more violent the opposition, the more widely will public interest be awakened. While we deeply deprecate the danger of our missionaries being exposed to personal injury, we regard the clamorous demonstrations of their enemies as encouraging and hopeful. The effect we anticipate, will be to attract the attention of earnest and thoughtful spirits, and lead them to investigate the claims of our holy Christianity, and then many will be reached who, but for this violent agitation, would remain beyond the reach of our Mission's influence.

The self-sacrificing and resolute spirit, manifested by the theological students who accompany Rev. Schneder to the services at the Aramachi preaching-place, where he was molested, is most reassuring. It bespeaks the sound Christian spirit of the young men, and the quality of the work which is being done in our Training School. Thank God, the work is going bravely forward.

Buddhists Against Us.

OUR work at Aramachi has for some time past been going steadily backward, on account of Buddhist opposition. The Buddhists are at work, and are doing all in their power to break up our Sunday-school and preaching place. There are Buddhist temples all around us. The priests have begun a school, to affect our Sunday-school; but instead of having it only on Sunday, they have it every day. They teach the children how to sew, how to wash up floors, etc., and in the meantime preach to them. They tell the children that we are bad; that we have come to do them harm and no good. They try to scare the children by telling them dreadful stories about us, so they will not come to Sunday-school. Finding that all

their preaching has been largely in vain, they are now trying another way. They go around and tell our scholars that there will be no more Sunday-school. For several Sundays previous to our coming, some one stationed himself at the door of the place where we hold Sunday-school, and told the children to go back, as there would be no school.

Great efforts have also lately been made to break up our evening preaching. Crowds gather and interrupt the speaking with cries of "no, no," howls and mockery. Mr. Schneder and the students of the Theological School do the preaching.

A few Sundays ago they began asking one of the students some questions and he answered them. Soon, however, their questions became irrelevant and impudent, and when he did not answer them, they sneered at him and insulted him. Then he quietly withdrew to an inner room, but they followed him and dragged him out again and threw stones at him. But after much confusion a policeman dispersed them, they announcing to him that the next Sunday evening there would be a larger crowd on hand. The signboard of the preaching-place they carried off and threw it into the river.

The next Sunday students went out and found a large crowd. They modestly told the crowd that they could not answer all their questions about time and space, etc., and advised them to go to the main church. This they did. In the main church they were at first very noisy, but finally quieted down and listened well, so that it was thought that an impression had been made upon them for good. But after church was out, and the students who usually preach at Aramachi started for home, the crowd surrounded them with the evident intention of beating them; but many others fell in and protected the students.

The next Sunday there were crowds both at the main church and at Aramachi, all very quiet, and the Christians were very happy, thinking that possibly a persecution would turn into a harvest for Christianity. Last Sunday evening again, however, the disturbance at Aramachi was more serious than any previous one. What the outcome will be, I do not know.

Our work, however, is by no means destroyed. Some twenty or thirty of the scholars are so attached to us, that I am sure they will not leave us. And perhaps we have passed through the worst. The other week several little girls came to our house and asked with much anxiety whether Sunday-school would be continued. We assured them that it would be.

Hoping that God may sustain and guide this work, I am

Yours sincerely,

ANNA M. SCHNEDER.

Editorial Notes.

—The receipts of the treasury for the month of December were $1365.-07. This is $149.38 less than the corresponding month the year before. We will now look for a liberal increase in the receipts, as the Christmas offerings are already devoted to the Orphan Homes, and Bro. Moore is now visiting our churches, presenting most earnestly the pressing wants of our foreign work.

—We are happy to announce that we are receiving an occasional application for a beneficiary in our Girl's School in Sendai, and we have intimations that other applications will be made. But taken together, they come in very slowly. If one in ten of our Missionary Societies, and especially Sunday-schools, which are more than

able to support a girl in that School, or a student in the Theological Training School, were to make application, we would have them coming in by the dozens and scores, instead of single cases at greater or less intervals. Superintendents and teachers, do give your children an opportunity to learn some practical lessons in Christian benevolence and in laboring for the salvation of heathen souls.

—We recollect once hearing Rev. A. C. Whitmer, Superintendent of the Bi-synodic Board of Home Missions, state in an address, in the way of complaint, that he was left to spend many of his Sundays at home, which he would gladly employ in visiting the churches, and which he was prevented doing by the failure of the pastors to call upon him. We regret to say that we are having the same experience. We could be out more Sundays than we are, and are ready and willing to do so, but where shall we go? In many cases it is not the most dignified employment to be out bidding for invitations; but with all that, we announce ourselves open to invitations. Not for ourselves personally, but in behalf of the cause we are appointed to represent.

We know that most if not all our pastors would prefer having Bro. Moore visit their congregations, rather than the Secretary. Of this we by no means complain. Were we in the pastorate we would have a like preference. But when it is borne in mind that Bro. Moore cannot at the utmost visit even one-fifth of our congregations, the Secretary thinks there is room for him to do some work in the same cause. Brethren, give me a call.

—It would appear, from Rev. D. B. Schneder's letter, recently published in the church papers, that our missionaries in Japan are not to escape entirely from persecution. Satan is employing the Buddhists in this service. We are thankful that no serious personal injury was sustained. If those poor deluded creatures could appreciate the significance of our proverb, "it is the wounded bird that flutters," they would refrain from publicly exhibiting the evidence that they have been "hit." While we pray for the protection of our faithful brethren, we believe that God will take care of His own, or allowing them to be persecuted, He will make it turn out to His greater glory.

—Our Theological Training School is proving to be a grand success. There are now eighty students in attendance.

Our Theological Beneficiaries.

—It will be gratifying to the home Church to learn that in the education of our candidates for the gospel ministry in Sendai, large attention is paid to training them to practical evangelistic work. While yet in the College classes, they go out with their teachers to the out stations, take part in the services, address their fellow-Japanese in their mother tongue, and especially engage in Sunday-school work. They are thus being thoroughly educated in the doctrines and faith of our holy religion, and at the same time trained and equipped for its practical service and work. What joyous results may we not confidently anticipate, when a score or two of other young men shall go forth into the widely-opened field? What a door of usefulness the Lord is opening up for our Mission!

—One of our theological students, when he heard of the misery and suffering of the victims of the great earthquake disaster, asked permission of the Faculty to go amongst them as a hospital-nurse. Permission was

granted him and a fellow-student for a few weeks. At the time Bro. Schneder wrote us, they were on the ground, engaged in ministering to the sick and wounded. Thus do they become lighted candles, set upon candlesticks. This exhibits the kind of spirit these young Japanese are of, whom we are supporting and schooling for the ministry of Christ. What a privilege is thus afforded to our home members, our Sunday-schools, our Missionary Societies, at the small expense of $60 a year, to support and prepare a devoted soul for this blessed service! And yet how few avail themselves of this privilege! Persons or schools or Societies desirous of entering upon the enjoyments of this privilege will please address the Secretary of the Board, who will be most happy to give all needed information.

—Another of our theological students has served three years as a soldier, has also nearly a year's experience as an evangelistic worker. He is now in the theological department, and will graduate in two years.

Still another was formerly engaged in newspaper work in Tokyo. He is a good student, of a very apt, practical turn of mind, and his purpose is to work among the poor.

Who will propose another beneficiary? We will be glad to hear from them.

Miss Hollowell's Experience.

HAVING already learned of Miss Hollowell's safe arrival in Japan, her numerous friends will be glad to learn further somewhat of her experience during her voyage, and her first impressions on reaching that far-away land.

On going aboard of the steamer, she found herself one of a company of over 400 passengers. Being favorably commended to the care and attention of the Captain, she found him a perfect gentleman, kind, dignified and withal a good Christian, who himself conducted religious services on Sunday. He invited her to his own table, and was assigned the only state-room which was not drenched during the storm. She says she had the best of every thing.

She had wished for a storm, and her wishes were more than gratified. For three days their vessel was buffeted in the midst of a terrific tempest, the huge waves at times dashing clear over the vessel, breaking one of the life-boats and a number of spars. During the storm no passenger could go on deck.

Strange to say she was the only lady on board who during the whole voyage escaped sea-sickness. She had for a fellow-voyager a Japanese gentleman who is Secretary of the Japanese House of Representatives, whose attentions made it very pleasant for her in Tokyo.

In the harbor of Yokohama Rev. Hoy and Mr. MacArthur came to the vessel on a lighter and took her ashore. She was met in Tokyo by Miss Lizzie Poorbaugh. She was most kindly received by the missionaries at Sendai, and she has entered with great pleasure upon her work.

Thus far she is much pleased with what she has seen of Japan, and believes that she will be very happy in her work.

A Falling Off in Contributions.

WE notice in our exchanges quite a general complaint of a shortage in contributions to foreign missions, during the current year. Some of the Boards would be embarrassed from this cause, but for the increase of legacies. Why is this? One would suppose that this year of overflowing

bounty and enlarged and thriving business operations, would be one of unprecedented fullness in gifts to the Lord, the giver of all our mercies. But it is another illustration of the truth, that prosperity is not favorable to a growth in grace.

Our Church, then, does not seem to be an exception in this regard. Composed largely of an agricultural population, our cups have been made to overflow during the past year, and there appears no befitting grateful response. Instead, there seems to be a spirit of stolid indifference, which it seems well nigh impossible to break. Many of the contributions made by our churches are small, and as compared with their ability, shamefully small—in some cases $10, $12 or $15, where it should be from $50 to $75 or $100. In many cases—a large number too—not a cent per year is contributed.

We know the excuses some pastors are accustomed to make for the delinquency of their charges in this respect. Not to repeat them, we beg leave to say, that we have been in the pastoral work as long as the average minister who urges these excuses, and longer too; and we *know* that there is in these excuses, with perhaps some exceptional case, just no validity at all. The trouble is just precisely the want of interest on the part of the pastor himself. Show me a pastor who takes a lively interest in foreign missions, and I will show you a man whose congregations contribute to the cause. There are, thank God, many such in our Church, and would you know who they are, look at the published monthly lists of contributions. Some ministers pray for foreign missions, but they do not work. They may pray till their tongues are dry, but if they do not work, God will not hear their prayers. Perfunctory prayers are an abomination in the sight of the Lord. The Master knows whether or not these things are so, and to whom they rightly pertain.

Letter from Rev. W. E. Hoy.

Dear Doctor Callender.—The fatigue of a walk of twenty miles might be excuse enough to retire early this evening, my heart is so full that I must have another "chat" with you. As there was no regular engagement for me this Lord's Day, I strolled forth early this morning in search of something to do for the Master. Ten miles up through the hill-country, north of Sêndai, I passed in contemplative mood, in full communion with the visible forms and the invisible spirit of nature. The sun was painting the hills and the snow-capped mountains in all the colors of the rainbow and of sentiment. Imagination aglow with the holy fire of the day, peopled the autumn-palaces of foliage with a million beings clothed only in poetry. The little hamlets among the hills spoke of the peace and retirement of the husbandman. Overhead a few clouds kept guard, scarcely moving in the lazy atmosphere. Earth felt secure in silence.

But soon the musical sounds of a brook tumbling down its rocky bed over little falls, broke the deepening charm. I paused and leaned over the bridge and watched the living waters, and listened to the water-wheel below the old mill. The rice-hulling mill creaked and thumped; the workmen sang a monotonous strain; the little Japanese ponies neighed with delight to be relieved of their burdens of new rice; little children dipped their feet into the brook and shouted at some dogs barking beyond the miller's house; the reflection of a large bird

passed over the face of the brook; the frightened fishes darted hither and thither till their alarm was spent; a thousand thoughts arose out of the crystal fluid and danced merrily in the air;—and I was dreaming of the dear old streams so familiar to my childhood, when a Japanese came up and saluted me, and the realities of life and a day drew me out of my revery, and the world is richer for its streams and its "old mills."

At the end of my walk, up among the hills overlooking the snow regions of Yamagata, I stopped at a tea-house and partook of some refreshments. After another long dream over the scenery before me, I prepared to set my face homeward. I now took out some tracts and distributed them among the inmates and the guests of the tea-house, adding a few words by way of explanation. For a distance of ten miles I saluted all travelers, lifted my hat, bowed and smiled, asked their destination and told them mine, presented a tract, exhorted some and passed on.

In this way I reached more than two hundred souls to-day. Only one man refused to respond to my greeting or to take a tract and listen to my words. Some expressed a positive interest in Christ, and asked my residence and permission to come and hear more. One man gave me his full address, and invited me to call and see him at his home. A poor old woman, sick and crippled, reclining in a rude cart drawn by her little grandson, had many questions to ask. Before I finished my conversation with her, tears of joy rolled down her cheeks. Her weary life was cheered by those words of interest in her welfare. When I passed on, I frequently turned and looked back; and as far as I could see, the boy and the old woman were still at the same place, and I doubt not that they read all the tract before moving on. The tract was on the redemption wrought in Jesus' blood. I would walk a hundred miles to make one poor old woman happy with the touch of human sympathy; and I verily believe that divine love has a response in her soul. God grant it.

When I reached home I was so tired that I could hardly walk up the stairs leading to my study. But a drink of water, an orange and an hour's sound nap put me in pretty fair condition again.

The experiences of this Sabbath, so full and so varied, have taught me volumes. Preaching by the way-side touches on countless chords of human life, and the notes are not without the best characteristics of spiritual music.

Yours sincerely,

Nov. 15, 1891. W. E. HOY.

Mission Schools.

REV. H. C. SCHMIDT, missionary of the Evangelical Lutheran Church, General Council, writing from India, gives in the *Independent* the following conclusions as reached from a consideration of the importance of admitting non-Christians into mission schools:

1. In new fields mission schools for non-Christians are a means of spreading the Gospel and of becoming an opening for mission work.

2. Where a congregation of converts has been gathered, there the Foreign Mission must establish schools for Christians and teach them till they reach the standard of members of a self-supporting church and need no more mission schools.

3. The rule should therefore be: mission schools for Christians, open to all non-Christians who wish to attend, and not mission schools for

heathen where Christians may attend.

4. Mission schools as mere rivals of Government schools, aiming at passing the greatest number at the Government University examination, do no longer direct mission work; but schools where Christians are trained to become intelligent and useful people do direct mission work, although their standard in science and art may be far below the result of Government schools. I believe that the Christian artisan will do his part to build up the Christian Church in India just as well as the teacher or preacher paid from foreign mission funds. It cannot be expected that the native Church in India will become self-supporting unless the congregations consist of intelligent farmers and artisans who not only earn their own bread but have enough to spare. Of farmers, India has enough, of native officials also; but if the Christians would turn their hands to industry, a large open field is before them.

Dinner with a Chief in Uganda.

MR. WALKER, the companion of Mr. Gordon at the king's residence in Uganda, gives the following account of a dinner at the house of the Prime Minister of the king. It is a striking illustration of native manners and customs, and it shows how close are the relations between the missionaries and the government of Uganda, which Mr. Stanley calls the "Pearl of Africa":

"On my birthday I went with Mr. Gordon to see the chief judge here. We saw him in his most private house, and at his invitation some of the big chiefs came in to see us. When we had been there a short time, as we saw the dinner was coming, we got up to say we were going; but the good man asked us to stay and have some dinner with them. As a step backwards in civilization must be easier than one forwards, I did not feel so shy and awkward at the thought of having to eat with my fingers as our friends would had they been asked to sit at the table and eat with knife and fork.

"First, then, a basket was brought in, on which were laid leaves of the plantain or 'banana,' which had been held in the smoke to make them tough and supple. These leaves were spread on the floor to form each man's plate; then sponges (made of the fibre of the plantain) were handed round, and the guests wiped their hands on them. To us was brought a bottle of water, and the water was poured over our hands. All being ready, another shallow basket was brought in with two knives on it, and a huge mountain in the middle wrapped up in plantain leaves. This mountain was lifted off on to the grass-strewn floor, and set in the middle of the guests. Then it was unwrapped carefully, so that the leaves might remain under it to form a dish. It contained a huge lump of smoking-hot plantains, boiled (steamed?) in their unripe state, in which condition they very nearly resemble mashed potatoes in England. Also it contained two lumps of meat. This meat was the breast of a calf. One man cut the meat up; another, with a piece of leaf over his hand, dug out sods of the mashed potatoes (I call it), and put down a lump before each guest as a builder might throw down mortar. The potato-carver, being a friend of ours, secured for us enormous masses of food. The meat he cut up into quite small pieces, then put his fingers into the salt and wiped them about on the little bits of meat for us.

"The guest on my right hand was Nikodemo, a man well known to Mr. Ashe. He and others, to show favor to us, at times picked out especially nice-looking bits of meat or potato and gave them to us. The habit of these people is to feast only twice a day, and this partly accounts for the large amount they can put away at one time. We were soon left far behind, and had to give up in despair in the end. Grace was said before we began; and when all had finished, contributions were put together for the boys who had brought the food in, and then hands were again washed and wiped. My friend, Nikodemo, gave me a piece of calico to dry my hands on; but on following up the direction it came from, I found it was the skirt of the flowing robe of the guest next to him. I therefore used my pocket-handkerchief instead. All the leaves were rolled up and put back on to the flat basket, and were carried away. Then the native beer, in cups made from a gourd, was handed round; but, as we do not drink beer, milk was brought in for us."—*Missionary Herald.*

What Pastors may Do.

Dr. John Hall says: "The first duty is on pastors who can inform and stimulate their people. Many churches give so small amounts that it is hard to believe that their members understand the case. Patriotism, benevolence, love of our race, attachment to our beliefs and methods of Christian work,—to all these can appeals be made. Such is my respect for the principles of my co-religionists that I can hardly believe that a full presentation of the case would be followed by gifts in many cases so small."—*Home Missionary.*

THE HON. J. N. HARRIS, of New London, recently gave $100,000 to the Doshisha Collegiate, Scientific and Theological School of Kyoto, Japan. The Doshisha was established by the Rev. Joseph H. Neesima in connection with the American Board's mission in 1875.

Incident of a Tour in Ichowfu District.

A few heathen women had walked two miles and a half to see me. After talking about the various strange things a Chinese woman finds in a foreign one, about America, my mother's house and my mother-in-law's house, etc., I thought, "How shall I put Gospel into this chatter? But I must, for this may be my last opportunity with every one of them." I had to *make* a place to begin, so I said: "Great sisters-in-law, it is growing late and I have something better to talk about than these things, so won't you let me tell you of Jesus? If you don't know all about foreign matters it will make no difference; but this is important, and I am afraid I shall not have another chance to tell you."

They reluctantly consented to become, on the whole, very attentive listeners, and left only when it was nearly nightfall.

After they had gone I thought I would give them some little picture cards for their children, so I ran to the outer court. Imagine my chagrin when not one of them would touch the harmless things and even snatched away their baskets when I thought to drop them in, saying "they would come back to-morrow" for them. I was very much mortified and gave the pitiful, bright bits of cardboard to children at the gate.

When the Christian men standing about told me the women were afraid

of bewitchment, or seduction, or befoolment, or confusion, or something the English language doesn't express in modern times, I felt as much cast down in spirit as I ever felt in China. To what purpose was my half day's attempt to tell them the Gospel of peace and good will, if at the end of it they could still think of me trafficking in evils and enchantments?

Next morning, after breakfast, before my astonished eyes appeared the women, crying, "Didn't we say we would come this morning?" They had brought great sister-in-law so-and-so and several others to hear. I greeted them, but did not begin to explain the Jesus doctrine until they had three times reminded me that this was what they came for.

Then I said, "Let us find a place; the room is full of men," and the place found was a heap of straw sheaves on one side of the court. We sat there nearly two hours, I suppose, and there were some, I believe, truly impressed, judging as I must by the fallible signs of glistening eyes and eager questions. I never saw more beautiful simplicity of faith than was shown by two or three. I told them about the widow of Nain, and there was no looking from one to another, as if to say: "That's very wonderful, if true," but they drank it in as a thing true on the face of it, and one said, "He pitied that mother."—LULU BOYD CHALFANT, in *Woman's Work for Women.*

Carey's Work in India.

William Carey began work in India as the first Protestant missionary only ninety-eight years ago. It was in 1793 that he alone, the leader of a vast army that should follow, set foot on India's soil for the redemption of the millions of that race. He toiled on seven full years before he gained his first convert—seven years of struggle for one soul! In 1800 he baptized Krishna Chunda Pul, the first Hindu Protestant convert. When Carey died (the man whom God lifted from the cobbler's bench first to the English pulpit and then to the highest throne ever erected on the soil of India) he was honored throughout England, India and the civilized world. He had introduced a work into India that would ultimate in the moral regeneration of the people and the social and mental elevation of a race. Schools, books, newspapers, moral associations—these, and a thousand other blessings followed as the indirect fruit of Carey's sowing on Indian soil. He died in 1834, but not until he had seen thousands follow his lone convert into the fold of Christ; and when the Church celebrated the semi-centennial of his death, 500,000 converts could be counted in the vast field of work he had opened up. American growth of population does not exceed twenty-five per cent. for the decade just past, but that of the Protestant family exceeded eighty-six per cent. How wonderfully God has honored the teachings of William Carey, the so-called Sanctified Cobbler!—*Missionary Review.*

Progress in Japan.

The reports that have been given of the progress of Christianity in Japan have not been overstated. The growth has been most remarkable and the promise for the future is full of cheer; and yet this does not mean that Japan is Christianized, nor does it mean that she does not still need missionaries. An English missionary, writing to *The Church Missionary Gleaner*, states the following facts, which may well be pondered by all Christians:

"To-day there are forty millions in Japan, and not forty thousand Protestant Christians; that is, one in one thousand. For every two Christians there are five Buddhist temples, not to mention Shinto temples. There are ten thousand more *head-priests* of Buddhism than there are Protestant Christians; and for every single Christian of every denomination, at least two Buddhist priests (not head-priests). So there is a population of over thirty-nine millions of Japanese without a single Christian amongst them. Once more, if all the Christians in Japan were congregated in the city of Osaka (500,000), there would be in that one city four times as many heathen as Christians, and not a single Christian in any other part of the country. No, Japan is not yet a Christian country; and there is room and need for hundreds, if not thousands, of missionaries and native evangelists, if this people is to be saved ere the Lord come."—*Missionary Herald.*

A Good Showing.

The Board of Foreign Missions of the Evangelical Lutheran Church, General Synod, in its biennial report, shows receipts for the two years $97,544; expenses, $100,128, though a balance on hand of $15,101 prevented any actual deficit appearing at the close of the current year. The Sunday-schools reported collections of $6,075, besides contributing $5,070 for the support of students and workers in foreign fields, making thus a total of $12,145 from the young people. The Woman's Society contributed $17,363 out of the $42,268 collected for all purposes. Four new missionaries have been appointed, three to India and one to Africa. In the India Mission at Guntur there are 371 congregations, 7,952 communicants, 3,103 candidates for baptism, 233 Sunday-schools with 9,094 scholars, 220 schools with 310 teachers and 4,960 students. The contributions by the native Church were $2,635.—*Missionary Review.*

Then and Now.

Seventy years have made a vast difference in the status of the missionary work. Then the difficulty was in securing an opening in the foreign field. Now the greatest difficulty is to obtain and sustain sufficient men to meet the demands upon the Church in all lands. God has opened the door to the whole world. From all quarters we hear the earnest and pressing cry from the perishing, "Come over and help us." Missionaries are appealing for helpers. New territory awaits cultivation. When will the Church awake to her duty and responsibility?—*The Presbyterian.*

The Poor Give the More.

There can be little question that those in moderate circumstances give more in proportion to their means than do the rich. A tithe of a narrow income may seem a small sum compared with a hundredth of a rich man's gains. Yet, as a matter of fact, the rich man can give his tithe with vastly less real self-denial than the poorer neighbor can give his. A certain business man is reported to have said, "Nothing required so much grace from God for me as to give a full tenth when I was making money very fast." The tenth of his rapid gains doubtless seemed to him a very large sum, larger than was required of him. Very likely he ought to have given two tenths, perhaps five tenths, and in so doing would not have given more, in the Lord's sight, than did another man whose bare tithe cost him much self-sacrifice.—*Missionary Herald.*

Miscellaneous Department.

Edited by Rev. A. C. WHITMER, Superintendent of the Bi-synodic Board of Missions.

A Missionary Service.

REV. S. P. BROWN, pastor of the Uniontown charge, Dauphin County, Pa., writes that he has no Missionary Society, but certain evenings are set apart for a missionary service with the congregation and Sunday-school, to which not a few but nearly all come. Music, recitations and an address by the pastor make the program. Some of the Sunday-schools also have quarterly offerings for missions. Lately at Vera Cruz the offering was $11.65.

All this is within the reach of every country congregation, and the result would be enlarged interest in missions and more general giving for this work. Let more pastors try the plan of stated missionary services. It magnifies the work.

The Will Makes the Way.

THE "Ladies' Aid" of the Missionary Society at Sellersville, Pa., is an arm of that body, and a strong one. About thirty ladies are enrolled for such work as ladies can best do; and at their late anniversary (flowers, music and a delightful time understood) the Secretary reported $241 collected for benevolence during the year; or rather they made it by their needlework. After giving much time to an album-quilt, from which they realized $134 for foreign missions, the quilt was publicly presented to Rev. and Mrs. J. P. Moore, both of whom made addresses. Rev. Dr. A. B. Koplin and Rev. S. K. Gross, also were present to magnify the occasion.

This shows what can be done (and this is not the first time these ladies have done it), where earnest hearts and heads and hands work together in the name of the Lord.

Five Numbers Wanted.

BY the great kindness of Miss Susanna Wagner, of Perry County, Pa., and Rev. Dr. Theodore Appel, of Lancaster, Pa., the editor has secured an almost complete file of the *Reformed Missionary Herald.* Only five numbers are lacking, and no effort will be spared to get them.

If you received that paper from 1881 to 1884, please look among your old papers for the missing numbers; *and if you will find and send on even one, the favor will be very highly appreciated.*

The missing numbers are as follows: April 1881, December 1881, October 1883, October 1884, and December 1884.

Please make a careful search. Send them to Rev. A. C. Whitmer, 452 North Queen Street, Lancaster, Pa.

W. M. S. of Wyoming Classis.

THE Executive Committee of this body met in December in the Strawberry Ridge Church, Rev. D. E. Schoedler pastor.

In order to raise the $200 needed to redeem the pledges assumed by the Society last year, the corresponding secretary will try to secure offerings in those congregations from which nothing has yet been received.

A committee to prepare a program for the next annual meeting to be held at McEwensville, Pa., May 12, 1892, was appointed: Mrs. H. N. Balliett, of Milton, chairman; Mrs. and Miss Sorber, of Watsontown, Pa. All suggestions as to the program should be sent to the hairman no later than April next.

The Executive Committee recommends the printing of an annual re-

port of the doings of the Society, the organization of Mission Bands and the procuring for sale of Miss Hollowell's photograph, for the purpose of raising funds for the work in Japan.

In the evening a missionary meeting was held, which was largely attended. Mrs. S. J. Houtz presided, and also addressed the audience on Woman's Work. Miss Mamie C. Schoedler read an essay on "The Needs of Our Mission Fields." Mrs. Anna McHenry read the address delivered by Mrs. Moore at Synod in Harrisburg, and was followed by an address by Rev. D. E. Schoedler. This was something to the Strawberry Ridge church; and the meeting made a good impression on those present.

They are so Helpful.

THE mission must build—there is no question at that point—but how can they build without help? Few in number and poor, it is the old story of need.

Let them borrow, you say. Will you loan them the money? "I would not loan money to a church," you say. Just so, and that is what makes the case of a mission a hard one. But even if you or some one else were willing to loan them $1000, the usual interest is a heavy yearly drain.

Here the Board comes to the help of the mission and says: "We will loan you $1000 at two per cent. interest for five years; and we will charge you only four per cent. for a few years more, if you must have the money so long."

But what must the payment be?

"You should begin to pay back the loan within two or three years, making just such payments as you feel able to make, the time and amount of the payments being entirely in your own hands."

This is the helpfulness of our Church-building Funds: when most needed, at low interest, on easy payments.

Let us add to the number of Funds. We have sixteen; send in many more. Pastors will find the Board's Tract on this subject a help in awakening interest.

Missionary Boxes.

THE Missionary Society of Third Street church, Easton, Pa., sent a Christmas box, worth at least $100, to Rev. G. Graedel, Ballard, Wash. It contained a new overcoat, suit, hat, gloves, shoes, handkerchief and underclothing for the pastor, also a complete outfit for his wife and each of their four little children, besides material of various kinds to be made up, bedding, books, games, candy and many other things which these warm-hearted ladies knew would be useful in the family of the missionary. I wish you could be there when that box is opened!

Every fall or winter for a number of years the Ladies' Sewing Circle at Fort Washington, Montgomery Co., Pa., Rev. J. D. Detrich pastor, have been sending a box of clothing and other useful things to some needy missionary. This winter the box was shipped to Rev. J. Muellhaupt, Salem, Oregon, and a happy man he will be.

The Board greatly appreciates the kind help thus given; and the Lord will reward all the love and service thus shown to His ministers in that distant field.

Woman's Work.

IT was in 1834 that Dr. David Abeel, one of the earliest missionaries to China, being in England for rest, told of the degradation of the women of

the East, and drew up an appeal to the Christian women of Great Britain that resulted in the organization of "The Society for Promoting Female Education in the East," which Society, after half a century, has efficient missions in almost all parts of the non-Christian world.

When Dr. Abeel reached the United States he met a company of women in the parlors of that eminently practical saint, Mrs. T. C. Doremus, in New York city, and made an appeal to the women of America, as he had done to those of great Britain. It was not till twenty-five years that—what Mrs Doremus called "a seed long buried"—the address of Dr. Abeel gave the impulse for the organization of the "Woman's Union Missionary Society of America," the mother Society of those whose work we have now to pass under review.

"What are you women going to do when the war is over?" asked one Christian woman of another, while a few years ago both were engaged in the great activities of the Sanitary Commission. Few if any thought that God had by these merciful activities been training them for a much greater work; but within less than ten years after the war we saw the very wide-spread and rapid organization of the religious activities of Christian women's missionary work.

Following the admirable "Woman's Union Missionary Society," large denominational organizations of women for this foreign work sprang into existence in the following chronological order: The Congregationalist Woman's Board (1868), the Methodist Episcopal (1869), the Presbyterian (1870), the Baptist Missionary Union (1871), the Protestant Episcopal (1872), the Reformed Dutch (1875), and the Lutheran (1879).

Woman's Work Abroad.

Woman's work for women in foreign lands, which had its beginning only twenty years ago, has been attended by a marvelous developement. In all, seventy Societies are in existence, supporting 1,468 missionaries, and gathering and expending last year the snug little sum of $1,692,693. Of these Societies thirty-four are in the United States, ten in Canada, twenty-four in Great Britain and one each on the Continent and in South Africa. The American Societies alone sustain nine hundred and twenty-six missionaries, and raised $1,087,568 last year, or almost three-fifths of the entire amount.

Methodist Missions.

In 1891 the Methodist churches paid over $1,250,000 for missions, almost equally divided between home and foreign. An income of over $100,000 a month seems to us very large. Of the whole income $117,515 were by legacies. For 1892 $1,100-000 are asked by collections; and Secretary McCabe says he would ask for $50,000 more, but the General Conference (which meets every fourth year) and the Presidential election both fall in this year and affect the income unfavorably. After much debate by the General Committee on Missions, it was decided to give the home missions 45 per cent., and foreign missions 55 per cent. of the income.

"This Admirable System."

SO the *Spirit of Missions*, the organ of the Episcopal Church, calls the loan system of Church-building Funds. That Church ten years ago resolved to raise $1,000,000 for this work; but in 1889 it had raised only $100,000, and now it reports $200,-

000. In these ten years, however, 167 missions have been helped in building, and 35 of these loans have already been paid back by the missions.

The writer then adds: "We have established what is probably the most perfect system of usefulness for church money that was ever devised. It can be broadly asserted that no money given for any other good object even attempts to do what is accomplished by that which goes to the Building Fund."

—The Missionary Society at Newmanstown, Pa., Rev. A. J. Bachman, pastor, lately celebrated its third anniversary. The income of the year was $45.

—Rev. Dr. Gehr lately said that if more pastors had their hearts in the right place, there would be more Missionary Societies. True.

—There are about fifty organizations designed especially to carry the Gospel to the Jews: in the United States, 7; in England, Scotland and Ireland, 14; on the Continent, 27. All these employ 377 missionaries.

—One of the important things to be done by our missionaries is to see that all the church records are fully and correctly kept, and all important papers carefully preserved.

—The American Missionary Association (Congregational) closed its forty-fifth year with a small balance on hand of an income of $431,000.

—The *Christian World* comes to us now in new form,—a very decided improvement on the old. Congratulations.

—The Greek Catholic Church has done a great work in Japan. Bishop Nicolai has built up educational work of immense power, and has established churches in every part of the Empire, having now 17,000 members.

—The American Board of Foreign Missions have just closed a very prosperous year, its income having risen from $465,372 to almost $691,000,—an increase of nearly 50 per cent.

—Last year all Christendom gave $12,000,000 for foreign missions. The United States gave one-third of it.

—Just think of a farewell service for 107 missionaries in Exeter Hall, London! About two-thirds of these were going out for the first time to a rich, vast, white harvest (as Bishop Tucker called it).

—Miss Heath, a teacher in a mission school of the Episcopal Church in Japan, after a heroic effort to remain at her post, has been compelled by ill health to return home.

—A missionary conference of several sessions was lately held at Topton, Berks County, Pa., in the charge of Rev. F. B. Hahn, by members of Lehigh Classis, and with good results.

—Rev. John Gantenbein, D.D., of Portland, Oregon, who last June sailed for Switzerland to revisit the home and friends of his youth, and especially to search the various Missionary Institutes there for suitable young men to labor on the Pacific Coast,—returned in December, fresh, hale and buoyant, as if he were yet a young man; and his plans of work on the Pacific Coast imply that he even feels himself young, which he also is in spirit. The Lord give him yet many years.

—The Reformed Church in Hungary has about 2,000 ministers and 2,000,000 of members, very much stronger than the whole Reformed Church (German and Dutch) of the United States. This explains, too, how it is that so many of the Hungarians emigrants are Reformed; and it equally shows the need of mission work among these people in our land.

THE CHILDREN'S PAGE.

Feed My Lambs.

BY MRS. S. B. PRATT.

"If ye love Me," said the Master,
"I ask of you a sign:
Gather the little children;
Go, feed these lambs of mine."

Oh, the myriads of children
Who lift appealing hands
And famine-stricken faces
To these fair, Christian lands!

Far in the sunny tropics,
Far in the North-land cold,
They dwell, by us unheeded,
Christ's lambs, outside the fold.

Lord, by the love we bear Thee,
Who died on Calvary,
Help us to hold more sacred
Thy precious legacy;—

Help us to bring the children
From every land to Thee;
And Thine shall be the kingdom,
Thine shall the glory be.

—*Gospel in All Lands.*

A Story of Heroism.

THE story of the recently established missions to the Eskimos of Northwestern Alaska furnishes a striking example of the self-devotion of the Moravians.

Dr. Sheldon Jackson, in pleading for a missionary to these people, presented the cause to the Moravians on this wise: That these Eskimos were so debased, the conditions of missionary labors among them so severe, so dreary, so cheerless, that he could find no one who was willing to carry the gospel message to them. As a last resource, he came to the Moravians. No man cared for the souls of these degraded savages,—would *they* have mercy on them?

This was an appeal which the Church that had sought out the Hottentots of Africa and the Innuits of Greenland and Labrador could not resist. Five young students expressed their willingness to go: two were chosen.

The Moravian Mission station is very far from Sitka (the farthest point to which summer excursions run). When once there, the missionaries are absolutely separated from all civilization, help and supplies for a whole year.

Nothing daunted by this report, the little band of missionaries prepared to start. They were all young people, the men just a year out of the Seminary, and all leaving the refinements of civilization for a desolate country where they would first have to build a house with their own hands before they would have where to lay their heads.

On June 19, 1885, the little band, consisting of the Revs. W. Weinland and John Kilbuck, and their equally devoted wives, with one lay brother to help them in building a house, reached the Kuskokwim. Battling their way up the river in a violent storm, Hans Torgessen fell overboard and was lost. A year must elapse before help could reach them; yet strong in the strength of Christ, these young men, with their young wives, prepared to face the unknown horrors of Arctic winter, ill provided, on account of the loss of time caused by this accident, both in provisions and shelter, for its hardships.

The Church at home waited the outcome in dread suspense a year. Then came the heroic message: "Thank God, we are alive, and we will remain. Send us help, and we will start a second station." The history of that and succeeding winters was full of thrilling incidents.

In 1887 a second station, called Carmel, was begun, and an assistant sent to Bethel, the older station; but the two stations afforded little companionship to each other, as nearly

two hundred miles of almost unpassable country lie between. In spite of tremendous obstacles, missionary work was at once begun, and went bravely on. But, alas! the vessel which brought the new missionaries to Carmel was compelled to bring missionary Weinland and his family back to the States, completely broken down in health.

The Kilbucks heroically resolved to remain alone until reinforcements came or death called them away,—Mrs. Kilbuck the only white woman in all that desolate region, among degraded heathen.

The next year brought electrifying news. Scarcely two years had the missionary been there, and he could but imperfectly stammer forth the message of the Cross in the uncouth language of the North, when its people awoke, and the bleak and desolate land began to blossom with the fruits born of such self-consecration. From far and near the natives gathered, besought the missionary to come to their villages too; said that they would build chapels for him, that they "wanted a share of the blood of Jesus to take away their sins."

In Greenland the Moravians labored five years before the message could be sent home: "They want to be saved now." And when this historic message was sent forth from bleak Alaska, after two years' labor, the home churches were filled with holy joy. The appeal sounded forth for reinforcements, and eighteen responded, among them five married couples, some of these volunteering to leave their children behind.

But before the chosen ones could be sent, a terrible winter had to intervene. Mrs. Kilbuck was taken ill. It was evident either that she would have to go back to the States, or an experienced nurse must be sent to her. The noble couple resolved to separate. The wife would travel, as soon as spring broke, to the States with the children; the husband would not forsake the post, but would labor on alone. This resolution had to be, if possible, communicated to the Church. They heard of Lord Lonsdale coming down from the Arctic regions; and in the midst of winter Mr. Kilbuck had to start out to meet him. Seventy-three terrible days elapsed before his return to his sick wife, left alone with the assistant. Terrific storms, temperature 59 degrees below zero, tell the story. He was given up for lost. His noble wife resolved then, if the Lord gave her strength, to remain herself alone with Assistant Weber at the post! But her husband, miraculously preserved, returned.

The message reached the States in time; but aid had to be sent at once. A person of experience was required; the heroine was found. The official items, without any ostentation, simply announced in Moravian style: "Sister Bachman has received and accepted the appointment to Bethel, Alaska, for one year,"—that was all. But those who knew, knew that that meant that the wife of the presiding bishop of the Church had been willing to leave her husband and family to serve the Lord among the Alaskan Eskimos!

The reinforcements are now there. Mrs. Kilbuck has recovered. The awakening still continues. Now, in 1890, fresh opportunities for evangelization are opening around Bethel, fresh volunteers have offered and been appointed to the existing stations, and Mr. Kilbuck is very desirous to establish a third station at Togiah.—*Baptist Missionary.*

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The Missionary Guardian.

VOL. II. MARCH, 1892. No. 3.

Home Missions.

OF GENERAL SYNOD'S BOARD.

Edited by Rev. D. S. FOUSE, Superintendent of the Board of Home Missions of General Synod.

A Suggestion.

IT is well always to have one well-defined object in view as we pass along through life. We must not try to control all the interests in the community in which we live. We must let others attend to some things, but help them as we expect them to help us. But what we do undertake we should do as well as possible.

We have a suggestion to make to the Missionary Societies of our Church. As we go about in the Church and attend the meetings of the Societies, we find that they take a very wide range in their investigation of missionary subjects. That is right, as it gives the members information as to the general work. But the suggestion we wish to make is this, that they concentrate their investigations and discussions more directly upon the work of our own Church. We have a great work before us as a Church. God has given us this work to do. He expects us to do this work. No other Church can do it as well. We only are held responsible for its accomplishment. This work of our Church should be the burden upon the hearts of all the people, and should be continually brought before God for His blessing. Let the Missionary Societies consider this work in its different aspects. Talk about it, pray over it, devise means of help, give encouragement wherever possible, and we will see a great work done.

The facts are that our people have not been aroused as yet to a sense of the importance of this work. It is the duty of the Missionary Society to arouse the people, as much as possible, to appreciate their responsibility and not merely to gather funds. The funds will come as a necessary result when once the interests of the people are enlisted in the work.

We say again, make prominent the work of *our* Church. Emphasize her life and mission in the Missionary Society, and the extension of her borders will follow.

The Many Calls.

IF any one doubts the fact that our Church is breaking the shell which confined her in such narrow limits for so long a period, as to her outward growth, that person needs only to have

something to do with the Missionary Board to dispel such doubts.

The calls that come to the Board for help are numerous. From every point of the compass come these calls. They come from the German and the English alike. We must begin the work in this and that city, is the cry. We are losing much by not beginning the work at once, we are told. This is a good sign. It is the evidence that the people are waking up and ready for the work.

Sometimes we feel sad because these calls cannot all be answered in some way. But this can hardly be expected. It would not be profitable to answer them all in the way the people desire. The Board must needs use great discretion. There must be a pretty thorough sifting of the applications that are made for the help of the Church. If the Board were to give aid, whenever called upon, much money would be wasted. On an average not more than half these calls should be heeded. We have come to a time in our missionary work when we must select the really promising places and then support these well. We could enroll almost numberless unimportant points and greatly swell the roll of missions, but that would be a bad policy to pursue.

The question is, whether our roll of missions is not already too long. It is not the important question whether we have a large number of missions, but whether those we have are well located and well sustained. We now have an opportunity to go into the large cities. Let us select the most inviting of these and as many of them as our means will allow, and establish missions in them. When we begin the work in them let us do it in a business-like way. Let us put the best men there and stand by them and success is assured. This is the policy, we think, that should be pursued.

More Work.

—At the meeting of the Executive Committee appeared the officers of the Pittsburgh Synod's Board and presented the claims of Derry, a thriving town east of Latrobe, for missionary aid. Westmoreland Classis has already purchased a lot; and as soon as the necessary arrangements can be made the mission will be fully established.

—While on a short visit to McKeesport Bro. Darbaker presented the favorable features of Duquesne as a mission point. It lies a little below, and on the opposite side of the Monongahela River, from McKeesport. It is growing rapidly. Large iron works are going up; while already fifteen to twenty members of our Church are residing there. Now is the time to begin work there.

—The congregation at Hyndman is a part of the Cumberland mission. These people were so unfortunate as to have the church building destroyed by storm. They now call for some help from the Church at large. They are worthy, and shall they not have this help?

—Bro. Stauffer of Lincoln, Neb., will likely be among the churches of the East by the time this is in print. He will ask some aid for the erection of his chapel. It is a worthy cause, and he who aids him will do a good work.

—Those who are in a position to know tell us that we have exceptionally good opportunities for the founding of an English church in Denver, Colo. Here is additional work that should be commenced as quickly as possible.

—Dr. Gantenbein, appearing before the Executive Committee, made a very

strong plea for our Church in California. He tells us that work must be done among the Germans of the Pacific Coast. No doubt this is all very true, but doubtless the German Boards could do the work more successfully.

—Bro. Jurany, our Hungarian missionary at Cleveland, in his report to the Board brings up the matter of a church building for his people in that city. This is an additional work which our Church will be called upon to engage in, namely, to help erect houses of worship for these people. A worthy object it is, and should enlist our prayers and help.

—We lately made a visit of a day to Barberton to see how our mission is getting along in that place under the pastoral care of Rev. W. H. Tussing. It is more than a year since we were at this place. Since then the town has grown very rapidly. A number of additional manufacturing establishments have been erected, and with the opening of spring we are assured that several more will be under way. The town bids fair to pluck some of the honors of Akron, its near neighbor. Our mission is early on the ground and has good prospects. Bro. Tussing is hard at work gathering in the material at hand and looking after the new comers as they arrive. The lot is purchased and will soon be paid for; and the chapel should be commenced no later than the coming fall. We hope that the work will be pushed. A little church extension work would be in place here.

This and That.

—A great city of the West is said to have a church for every 5,000 of her population, but a saloon and drinking house for every 200. That city is in need of missionary workers.

—It is claimed that in some cities the missionary work is almost at a standstill. This is only an evidence that the Church must awaken to greater activity in the work of evangelization.

—Would it not be well for the Reformed Church to appoint traveling pastors for certain districts in order to seek out members and begin the work of organization?

—The time has come when our Missionary Board should send out, free of charge, missionary news to be distributed freely among our people. Good results would doubtless follow.

—Would it not be well for our W. M. Society, if their Synodical Society would send out among them a lecturer to awaken a greater interest in the West? Other Churches are beginning to operate in this way.

—The funds are gradually being gathered, and ere long every Classis in the Ohio Synod will have one or two Church-building Funds to its credit.

—On April 19th, at 7.30 P.M., the full Board meets at Lancaster, Pa. At that time the unification of missions in the English Synods will be fully consummated. It is desired that all the demands of the Board be fully met up to that time. It is therefore urged upon all the pastors now under the General Board to send in the missionary apportionments as rapidly as possible.

—At the last meeting of the Executive Committee there was considerable of a deficiency in the funds necessary to pay off the missionaries. We would call upon the Sunday-schools and Missionary Societies to assist in making up this deficiency by sending in special offerings up to the middle of April, so that when the Bord meets on the 19th of that month all demands may be met.

In Memoriam.

IN the closing days of January, it pleased the Master to call to her rest Mrs. S. R. Neiman, of Tipton, Iowa. It is but right that we should lay a few flowers upon her grave, as we were her pastor for thirteen years. We well know her worth as a Christian in her congregation. But we write these few lines to the readers of the MISSIONARY GUARDIAN, chiefly because of her interest in the missionary work of her Church. In October last she was present at the meeting of the W. M. Society of the "Synod of the Interior," and was made the treasurer. How earnestly she then spoke of the work for the ensuing year! How she endeavored to encourage the members of the Society in the work that must be done! But alas! before the year's work is done she falls by the wayside but falls with her face toward the enemy. May others catch her fire and enthusiasm and carry on the work. She has gone to her rest, but her works do follow her.

Great Results.

THESE may confidently be looked for under the new policy of unification. This again, however, only provided a liberal and yet vigorous policy is pursued.

There are those who point us back twenty-five years and remind us of the fact that in those days, when the whole mission work was under the General Board, there was little enthusiasm and success. And the intimation is correct. But we must remember the condition of our Church in those days. Crimination and recrimination were the order of the day. Men were earnest and honest in their endeavors to develop a better church life, but the effort for the time being well nigh exhausted all the other energies of the Church, and made the mission work under one General Board practically impossible.

This has all changed for the better, so that all sections of the Church can work together in harmony. Then, too, the conditions for mission work have greatly changed within the quarter of a century just past. Society in the West is becoming more settled, making possible a more permanent work for all the Churches that will enter in and possess the land. The same is true of the South.

There are a few things that must be avoided. In the first place there must be no exhibition of the sectional partisanship of years ago in the work of the Board. Men will have their theological views. They ought to be permitted to contend for the truth as they see the truth. No amount of fault-finding will change their views. So with forms of worship and customs and modes of conducting the services in God's house. These must differ in different sections, and no one should insist upon uniformity in these things. The Board must know no section of the Church as regards these matters. Good, earnest men holding the central doctrines of the Reformed Church should be sent into the mission field, and all the little differences of former years should be forgotten.

In the second place the Board must see that all sections of the Church are properly considered in its work. North, East, South and West, must all enlist the interest of the Board. One section must not be favored to the detriment of another. Where the work is most needed, there the Board should go; and where most can be done there its energy should be expended. To build up the Reformed Church and to save souls must be the aim of the Board. Aside from this it has no mission. To this work the Church has appointed it.

If there shall be found in its future work this singleness of purpose, we may look for great and grand results. The door stands wide open before us for great usefulness. The Church will be greatly disappointed if the next decade does not witness a great advance in her missionary operations. If we fail, it will be an evidence that we do not know how to lay hold upon the opportunities presented to us. But we have faith in those who are at the head of this work, and therefore look for grand results. But all must work and pray for the accomplishment of the ends in view. If this is done, what may we not expect under the new order of things?

Liberal Giving.

DURING the year past we have solicited funds for church extension and also additional funds for the immediate use of the Board. We generally met with a hearty response on the part of the people, which demonstrates to us that when the pastors and consistories are willing to help, the people will do their part. Here is the average per member in some of the charges visited:

Xenia, O., Rev. S. B. Yockey, pastor, .60.

Bearn Charge, Rev. J. H. Steel, pastor, .50.

Plymouth, Ind., Rev. I. Rothenberger, pastor, .62.

Bluffton, Ind., Rev. W. H. Xanders, pastor, .43.

Marmont, Ind., Rev. S. Shaw, pastor, .51.

Marshallville congregation, Rev. J. P. Stahl, pastor, averaged 77 cents per member, while the whole charge averaged 75 cents.

We give these few charges not with the design of comparison, because other charges, according to their wealth did equally as well. We give these figures only to show what our people will do when they are asked to give of their means.

We venture to say, furthermore, that these charges will meet their apportionments as readily as if they had not given these funds, and perhaps more so. Charges do not become more liberal in other directions when these special efforts are excluded; neither will they be more ready to meet the home demands. There are some pastors in our Church who are opposed to all special efforts for the upbuilding of the Church. Not so, however, with matters in the business world, where special efforts are continually made to gain certain ends. Not so, in other Churches either, where special efforts are continually made for the advancement of the denomination.

City Work.

LOOKING over a missionary journal of a sister denomination, the statement was made that of the twelve missions founded during the year none are found in cities of less than ten thousand of a population.

City work is needed more especially because the smaller towns and villages are much better supplied with churches than the cities. Our own Church has gone into city work and we hope that that policy will be strictly adhered to in the future. There is the material and there we should go. Where souls are found that need salvation, there the Church should go and offer it in the name of the Master.

We need but to arouse ourselves to the importance of the work, and let our people know what is needed. We have strong faith in the willingness of the people to help forward the good work if only we bring its importance before them. Let us go to work with more zeal than ever.

Unification.

THE conference meeting between the two Boards at Altoona was quite a peaceful and harmonious one. Matters were looked at from a sensible and business standpoint, and the arrangements were soon made by which the missions of the two Eastern Synods will come under the General Board in April. The action of the Conference has long since been made known to the whole Church through the church periodicals. We wish here only to call attention to the fact that this new relation will require of all renewed activity in order to carry forward the enlarged work which this unification movement will bring with it. We cannot afford to move along in the old beaten tracks. We must reach out and lay hold upon greater opportunities that now lie within our grasp. Greater responsibilities rest upon us, as a greater work is now possible.

Receipts of Cash for Home Missions, General Synod, for the Month of January, 1892.

Home Missions	$1,656 55
Harbor Mission, N. Y.	49 97
Hungarian Missions	200 31
	$1,906 83

CHARLES SANTEE, Treasurer,
Feb. 3, 1892. B. H. M., General Synod.

A Word to the Missionaries.

ALL the missionaries under the General Board will take notice that on April first they will make out and send to our address at Lisbon, Iowa, the *Annual Report*. Let none forget this. For this purpose blanks were sent to every missionary on January 1, 1892.

We desire that an answer be given to every question on the blank. The Board demands that the questions be answered and that the correct statistics be given. Let the report be favorable or unfavorable, the Board must know the truth. When it comes to the question of next year's appropriation, let it be remembered that reductions must be made, and the missionaries should say how much of a reduction they can endure. Remember other points need the help of the Board and of the Church. Then may we not hope that several of the missions will thank the Board for past favors and say that no help will be needed in the future? Certainly this should be so, and we fondly hope it may be.

Meeting of the Committee.

THE Executive Committee of the Board met on January 12th, in Pittsburgh. Dr. Peters because of indisposition could not be present, and Rev. J. M. Kendig, the vice-president of the Board, took his place. Much business of importance was transacted.

Every missionary under the General Board had his report on hand in good time, including even the two Hungarians. We think this promptness has been brought about in part by the rule of the Board which allows no orders to be issued for quarterage, to any one who has failed to send in the required report.

The reports from the missions were as encouraging as could be expected. Indeed with few exceptions the missions are prosperous.

The reports from the new missions at Barberton, Ohio, St. Joe, Mo., and Scranton, Pa., were especially gratifying. These fields give evidence of prosperity; but much labor and great care will be required to accomplish the work that will be needed to make them vigorous congregations.

Rev. T. F. Stauffer, of the Lincoln, Neb., Mission, was allowed a vacation of two months in order to visit churches in the East that may extend him an

invitation, with a view to collect funds for the erection of a chapel in said city.

The Committee formerly appointed for the purpose of opening a mission in Allegheny City, reported that because of unforeseen circumstances it is deemed best not to go forward with that movement just at this time, and recommended that the $2500 intended for that purpose be used for the present in the purchase of a lot and the erection of a chapel for the Hungarian congregation in Pittsburgh. The Committee, however, deemed it best to defer this latter matter until the next meeting of the Board, and constituted Rev. J. H. Prugh and the Superintendent a committee to look up a location for a chapel for the Hungarians and report at the meeting in April.

Arrangements having been made to meet the Bi-synodic Board at Altoona, Pa., with a view to arrange for the unification of the mission work of the Church, the Committee on the evening of January 13th, adjourned to meet at Altoona, on the evening of the 14th, at 7.30 P.M.

The Committee met at the time to which it had adjourned, and receiving the Conference report adopted it. This action will bring the missions of the Bi-synodic Board under the General Board at the meeting of the full Board at Lancaster, Pa., in April next.

Dr. Gantenbein, of Portland, Oregon, appeared before the Committee and made a statement with regard to, and put in a plea for, the missions in California. No action was taken on the matter and none can be taken until the unification is fully consummated.

The next meeting will be held at Lancaster, Pa., April 19, 1892, and will be the meeting of the full Board. Let all the members of the Board make a note of this.

The 1000 Fives for January.

W. M. Society, Canal Winchester, O.	1
Mrs. J. H. Houser, Marshallville, O.	1
Mrs. Clara Stahl, Marshallville, O.	1
Geo. Heisz, Easton, O.	1
Weimer Bros., Marshallville, O.	1
Peter Ault, Marshallville, O.	1
Sunday-school, Marshallville, O.	1
W. M. Society, Marshallville, O.	2
Joseph Geissinger, Rittman, O.	1
J. C. Welker, Rittman, O.	1
Martin Miller, Sherman, O.	2
David Long, Sherman, O.	1
John Harter, Johnston's Corners, O.	1
Marshallville Charge	16
Rev. S. Shaw, Marmont, Ind.	1
S. B. Eyman, Apple Creek, O.	1
Mrs. C. Lautenschlager, Apple Creek, O.	1
Rev. G. P. Hartzel and wife, Apple Creek, O.	1
F. Nussbaum and family, Apple Creek, O.	1
Prof. P. S. Berg, Apple Creek, O.	1
Apple Creek Congregation, Apple Creek, O.	8
Previously acknowledged	965
Total	1010

The Hungarian Appeal.

BY REV. JOHN H. PRUGH.

THERE are some sixty thousand Hungarians in the United States. Very many of them, though, are Slavs, and Slavonia being only politically a part of Hungary, they do not speak Hungarian but a dialect of their own.

Of these sixty thousand so-called Hungarians, the vast majority are Roman Catholic—eight-tenths is the estimate. Of the remaining two-tenths, the majority are members of the Reformed Church.

In New York the Reformed and the Lutherans have, together, organized a congregation. In Bethlehem, Pa., and South Newark, they are joining the German churches of our denomination. But there are only *two* Protestant Hungarian pastors in America, Rev. Gustave Jurany, who has organized congregations in Cleveland and Ashtabula, Ohio, and Rev. John Kovacs, who has organized congregations in Pittsburgh, Pa., and in the surrounding towns, both men called to this country by the General Synod's Board of Home Missions.

The strongest congregation of Bro.

Kovacs, which is now called the First Reformed Hungarian of Pittsburgh, meets regularly in Grace church on Sunday afternoons. And in Pittsburgh, Allegheny and Westmoreland counties he has found between six and seven hundred of his brethren who were members of the Reformed Church in Hungary.

Bro. Kovacs is an indefatigable worker, a man of strong mind, very spiritually-minded, and withal possessing in large degree sanctified common sense. Very cordially has he been received by his people, and he is destined to exert a great influence upon them.

But pastor and people are now greatly feeling the need of their own church home. Grace church is far away from where most of them live and work; but they accept the invitation to use our church building, because they have a strong repugnance against holding divine service in a hall that has not been dedicated to the worship of God. Yet on the days when they celebrate the Holy Communion they find it very trying. On those days they fast until after partaking of the Sacrament. And to fast until late in the afternoon—well, for a laboring man, that takes courage; and they are almost all day-laborers.

Pittsburgh is for these a centre. Here they first come, after leaving Castle Garden. From here they radiate; and when the mines and steel mills in the near towns to which they have gone are not working, they return to Pittsburgh. And their appeal is a pathetic one.

They want at least one church, in all this region, which will be their own, and which will be for them a real home; to which their children may be brought for baptism; in which their young men and maidens may be married; where confirmation can be received, the Communion enjoyed, and God worshiped in their own language and in their own way, without feeling that they are in any manner discommoding others.

But they are too poor to build a church themselves. As Bro. Kovacs expresses it, "There is no one among us who has any fortune, be it ever so small." Therefore they turn to their brethren in America, and entreat us, in the name of Him who has blessed us so richly and given us so many beautiful places of worship, to help them erect this which will be the first, the only house of worship in this country, where God may, in the Hungarian (Magyarian) language, be worshiped in spirit and in truth.

They are a plain, humble people, and they intend to build in an humble, plain way.

We are happy to state that the appeal lately sent to the different Church papers is being heeded, and that responses are coming from the East and West, from German as well as from English brethren.

At the late meeting of the General Synod's Board at Pittsburgh, Superintendent D. S. Fouse and the writer were appointed a committee, together with Bro. Kovacs, to select a lot and arrange for building. The excavating and much of the other work will be done by the membership, and they hope to have the building ready for dedication by July.

But in the meantime may their call for assistance not go unheeded. How to deal with the great foreign element that has come to our shores, is one of the burning social problems of the day. But there is no question as to what should be done for these our poor *brethren*.

In his appeals, now scattered broadcast, Bro. Kovacs loves to quote these beautiful words, "He that hath pity upon the poor lendeth to the Lord."

His address is No. 1415 Bluff St., Pittsburgh, Pa.; and a faithful account of all remittances he keeps, and makes due acknowledgments.

OF THE BI-SYNODIC BOARD.

Edited by Rev. T. J. BARKLEY.

—"But will our Board have anything to do, after the transfer of our missions?" Yes, and almost as much as before; for as an advisory body it can rightly advise only after careful oversight, and this again is possible only through reports from the missionaries and statements of the Superintendent. The Board's work will require just such meetings and discussions as we have had.

—When some members of the Board, after the Altoona meeting, were speaking of the unanimity of action in the Board and in the conference, one of them said: "That was from above—no doubt of it."

—Whatever money you have on hand or can collect for church-building, please at once send it to treasurer Seibert.

—"How is the treasury?" was asked at the late meeting of the Board. "The missionaries are all paid to January 1st, 1892, and some money yet on hand," said treasurer Seibert. How different that is from what it used to be! For two years we have done a cash business, which is not only pleasant for the Board, but also a mere matter of honest and fair dealing toward the missionaries.

—One of our exchanges cries out against raising missionary money by all sorts of tricks and worldly ways, through fairs, socials, lectures, concerts, conundrum suppers, chocolataires, snipping parties, pink-teas, "Deestrict Skules," orange shows, fan drills, broom drills, stereopticon views, Japanese tea parties, New England suppers, ice-cream socials, candy stands, and so on through the descending scale which touches bottom at the necktie party. These things do not dignify the sacred work. It should stand on a higher plane.

—Those who say they do not believe in foreign missions, should read Acts 22: 21, where the Lord says to Paul: "I will send thee far hence to the Gentiles." There was much to be done in Palestine, but Asia Minor and Greece also must have the Gospel. "I will send thee far hence." So to-day.

—Rev. Dr. Griffith John, a missionary to China for thirty years, thinks that the late riots there are not from the people, but from the scholars and rulers who are plotting to drive all foreigners out of China.

—Rev. E. A. Hoffman, of New York, has given $95,000 to the Theological Seminary of the Episcopal Church.

—Pastor Hoffheins, of Martinsburg, W. Va., in his *Visitor*, states that his people lately gave $150 toward the building of a church in Roanoke, Va., and he calls this "only a first instalment." Beside this, the Sunday-school has given $30 for the same purpose.

—At a missionary convention of the Eastern Ohio Classis, at Osnaburg, O., addresses were made on the following topics: The True Spirit of Missions; The Aids Essential to Successful Missionary Work; Home Missions as Related to the Prosperity and Growth of the Church; Woman's Part in the Missionary Work of the Church; Methods and Plans for Raising Funds for Missions; Church-building as Related to the Mission Work of the Church; Home Missions—Its Conflicts and Triumphs; Foreign Missions; Organization of Missionary Societies; True and False Economy in Missions.

—After asking several rich men for a special offering for missions, and getting nothing, I said: "Lord, help

me not to become discouraged." When one wrote: "I need my money for business," I felt sorry that he did not see that part of his business should have been the Lord's. And when another wrote of large losses he had suffered, I said to myself, "Then he should now put some money where it will not be lost."

—If our Sunday-schools give nothing for missions, if they keep all their money for their own use, what will be the result? You are training your innocent children in selfishness, and after awhile these children become the congregation and you will have a selfish, narrow people. Do you want this result? No other can follow your plan.

—"We cannot give much because we are building," says one; but York built a parsonage and yet added $100 to the pastor's salary, and Altoona built a parsonage and added $50 to the pastor's salary, and several others did the same, all of them missions; and so will you give largely to missions if you have the work at heart.

—When the Sunday-school had brought a nice offering for missions, the Superintendent next Sunday held up a check for the amount and said: "This is your offering. To-morrow I will send it to the treasurer of the Board." That was an object lesson, instructive and impressive. Show the children what is to be done and how it is done, and you awaken interest.

—Where is Japan? What kind of country is it? What kind of people are the Japanese? When did Protestant missionary work begin there? Why not sooner? When did our Church first send missionaries there? When afterward? Whom have we there now? What progress has our work made? In what crisis are we just now? What should the Church do for the work? These are questions our people need to have answered, if they are expected to meet the pressing case.

—How best to develop a missionary spirit in the congregation, is the topic. Have this spirit yourself, and then impress this upon those who lead the congregation. You must have something at hand to develop, before you can develop it. Having a heart for missions yourself, bring your people into sympathy with you. It matters little what form the activity may take, only so the spirit is at hand.

—Prof. Drummond says: "During the last few years I have visited nearly all the mission fields of the world, and were I to choose one for a life work, it would be Japan."

Not you, but they.

THERE are missionaries who feel uncomfortable in receiving aid from the Board, as though they were objects of charity and would be expected to feel under obligations the rest of their lives for the help received.

Not so, brethren. What you receive from the Board, as well as what you receive from the mission, is simply your due. It is not a favor done to you personally, but it is help bestowed upon the mission; and so not you, but the mission, must feel under obligations, and the mission should always gratefully remember what the Church at large did for it.

Therefore do not fret under this relation. The laborer is worthy of his hire, no matter who pays it. If somebody helps to pay your salary, not you, but your people, must say, Thank you.

Systematic Getting.

IT is not enough to do things, but we should do them in the best possible way. We should gather the

offerings of the people for the work of the Lord; but we should so do it as to gather the most.

The Old Testament law of giving was the tenth, teaching God's people to the end of time how much they are able to give; and the New Testament law of giving is this same measure of ability,—"as God hath prospered him."

Even from the world we may learn the same lesson of systematic getting. Four hundred boys in an Association paying each five cents a week, raise $1000 in a year.

Ten thousand poor people get a daily paper by paying ten cents a week for it.

If our 200,000 communicant members paid a weekly average of five cents each for benevolence, we would raise $500,000!

Make the calculation for your Synod, your Classis, your charge, and see what could be so easily done instead of the small amount that is now given.

Let us think and talk over this matter, preach about it and gradually introduce it, until the whole Church will carry on its sacred finances on divine business principles.

Hundreds of our Missionary Societies are making systematic getting popular in their congregations, showing what can be done by wise ways of doing; and this alone is a great work.

The Outcome.

WE know not what a day may bring forth. We know not whether shall prosper either this or that, or whether they both shall be alike good. Hence in the morning we should sow our seed, and in the evening not withhold our hand.

Forty years ago when the Church sent a missionary to Pittsburgh, Pa., who foresaw the great outcome of that sending? So at Altoona ten years later, and at twenty other leading places where our missionary work has been so fruitful of good.

But is not the same thing just as true to-day, and its fulfillment now in progress? We are doing a work in York, Steelton, Baltimore, Lancaster, Cleveland, Fort Wayne, Lincoln and on the Pacific Coast. Who can foresee the result?

So in reference to woman's work in the organized form it has lately taken. What a small beginning! What progress it has made! What wonderful outcome it may have!

In 1825 a young girl in Norwich, Conn., started a Sunday-school amid much opposition and great discouragements; but in fifty years that school sent out twenty-six ministers, besides many other useful men in the Church, such as superintendents, teachers, elders, deacons and active members.

Do you not Need Him?

THE Superintendent has had enough to do, to be sure; but of late he has had too many Sundays at home. There are scores of congregations in which he has not at all been, and there are many in which he has been but once in six years.

Besides giving attention to the missions, besides editorial work and an immense correspondence, he should also be used by pastors in presenting the work of the Board to their people; and he will gladly give them as many Sundays (or week days) as his other work will allow. He has no right to thrust himself upon pastors, but should await their cheerful invitation at a time when they think that his services will tell to the best advantage.

Please, brethren, those especially

who have not yet invited him, call him to your help. If you want to know anything farther about the how and why, please feel perfectly free to ask. He is at your service.

Are you going to have a missionary convention? Invite him. Will your Missionary Society have an anniversary? Invite him. Will the congregation or Sunday-school have a special service? Make part of it missionary and invite him. Have you none of these things, then invite him that you may have them and not always be behind the times.

In West Susquehanna Classis.

THE Superintendent lately had a pleasant visit to the missions at Lock Haven and Williamsport, with stops at Lewisburg and Bellefonte.

Lock Haven would have been self-supporting before this but for the terrible calamity that befell the town during the flood of two years ago. Now, however, they are gradually recovering from the loss, and the mission must look forward to self-support, laying wise plans and making earnest effort to that end; and missionary Gerhard seconds the motion. Just now the congregation is refitting the audience room, largely helped by the ladies who have done so much toward the finances of the church. As the Classis meets there next spring, they want the church to be in suitable condition.

Williamsport has done remarkably well for some years past, and is nearing the end of its relation to the Board. Just now they are grappling with a $2000 debt, and are well on in the effort; and when this is paid, as it undoubtedly will be within nine months, the mission will gratefully say farewell to the Board. Congratulations to missionary Robb and his earnest people.

Our Duty to the Indians.

THE Indians were never foreigners, yet never citizens. Though never citizens, they are subjects. Though subjects of a government which was born of a struggle for representation in the making of laws, the Indians have never been represented in the enactment of laws to which they are compelled to submit. While they are subjects, they are not slaves but wards. As wards, they are entitled to all the provisions which our country makes for the physical, intellectual and moral welfare of any of its citizens.

In this view of the case, we urge upon the Church and the country the careful study of the Indian question. We shall continue to press the claims of this interesting and needy people, until adequate provision is made for the education and evangelization of every tribe in the country. There are large and powerful tribes for whose training and civilization no provision whatever has been made by Church or State. The government schools have reached glorious results, working upon the foundations laid so well by missionary schools; and we trust that by the same process, if no better can be devised, the tribes at present neglected may be reached. But it cannot be done without *money*, and a *good deal of it.*—*Church at Home and Abroad.*

Please try to Raise Both.

While pastors are making an effort to raise the full apportionment for missions before the meeting of Classis, please do not fail to give the same attention and emphasis to the apportionment for church-building. The Board greatly needs money for this latter interest, and in its report to the Synods called attention to the fact that too little stress is laid upon this apportionment.

Fifty Years Ago.

HERE are the minutes of the Synod of 1842. Let us look at them. Of the twenty-three ministers present from ten Classes, only three are now living, namely, Rev. Dr. A. H. Kremer, Rev. Dr. G. W. Welker, and Rev. J. C. Hensel. The Synod met in Lewisburg, Pa.; and a number of items show that the Devil vexed and hindered good men then as now.

But what of missions? Alas, that was a day of small things. The income of the Board of Home Missions was so small that the Board did not even meet that year. It had only two missions enrolled, namely, Winchester, Va., and the Third Church of Philadelphia. The balance in the treasury at the beginning of the year was $13.38. To this came $140 56½; but $104.86 was paid out, leaving $49 08½, which was needed to lift a note of $50 in bank and soon due. Worse than all, a large amount was due to somebody, possibly to missionaries (at least $285 was due to Rev. Daniel G. Bragonier who then was at Winchester, Va.), and the Synod knew no sure way out of the embarrassment.

The Committee on Missions recommended (and the Synod so voted) that active measures be taken to send a missionary to Pittsburgh as soon as possible.

In reference to foreign missions, just as little interest was manifest. The Board had no meeting during the year. The income was less than the year before; but no debt rested upon it. Rev. Benjamin Schneider, then in Broosa, Asia Minor, sent by the American Board of Foreign Missions, was received by the Synod from the Presbyterian Church and enrolled as a member of the Maryland Classis. What the income of the Board was, is not stated, the report being defective. Having now taken Rev. Schneider as her own missionary (though under another Board), the Synod urged upon the Church the imperative duty of supporting him.

Members of the two Boards were elected, and anniversary services were held by both Boards in German and in English. The Synod declared it to be the solemn duty of every minister and member to make the wants of the Missionary Boards the subject of special prayer and effort. Synod also urged the establishment of the monthly concert of prayer with collections for foreign missions, and enjoined upon the ministers to observe the first week in December for soliciting contributions for home missions.

Notes from the Missions.

—Please bear in mind that all these statements are for the quarter ending with December, 1891.

—Almost every missionary reports his salary from the mission promptly paid—an example to some not missions; and so of the Classical apportionment.

—Many of the missionaries report much sickness among their people, and consequent irregularity in attendance.

—Williamsport, Pa., certainly makes a good showing financially, having this quarter raised: For home missions, $35; for foreign missions, $10; for beneficiary education, $28.50; for the Orphan Home, $15. The Lord prosper the effort to wipe out the debt of $2000!

—Pastor Weber, of Faith Mission, made about one hundred and fifty pastoral visits during the quarter, many of them to parents of the Sunday-school children. The Ladies'

Missionary Society now meets on Sunday evening, with a large attendance. Over $15 for home missions.

—The prospects of the mission at Duncannon, Pa., lie mainly in Marysville, where missionary Miller lives, and where the average attendance is large.

—Of the mission at Wichita, Kans., Rev. Love says: "A goodly proportion of the people are earnest, active and faithful;" and $40 for missions bears witness to this. The pastor has been lecturing to the students of Wichita University on the Bible, Palestine, and kindred topics.

—Steelton, Pa., is in a manner the mission of the W. M. S. of the Eastern Synod. They visited it in October, going down from Harrisburg after their meeting. Missionary Sangree reports much activity and commendable liberality. The mission suffered greatly and still suffers from the severe strike of last summer; but of late new interest has sprung up, and the attendance is remarkably large. Of one hundred and fifty-eight pastoral calls, two-thirds were to those outside.

—At Burlington, N. C., the pressing need is a church. How can twenty-five poor members build it? A Sunday-school, newly organized, promises well, with an attendance of about one hundred.

—Altoona, Pa., raised $23 for home missions and $24 for foreign missions. Added eight by certificate. Missionary Coblentz has just moved into the new parsonage, and the congregation is now paying for it instead of paying the rent of another house. The Missionary Society has one hundred and forty-four members, an increase of twenty-one in three months. A young people's prayer-meeting is held on Sunday at 6 P. M.

—"More than two-thirds of the membership are fair examples of Christianity," says missionary Deatrick, of Woodberry, Md. "The rest are spiritually feeble. Many are even sick, and need much spiritual medicine. The third Sunday evening of each month is devoted to missionary work. For home missions, $25; local purposes, $10; foreign missions, $13; Relief Society, $25." So this mission lays its offerings before the Lord.

—Missionary Lange, of Stafford, Ore., reports $34.61 as the offerings at a missionary service, and this from a people all of whom are poor! Five hours a day and five days in the week he teaches parochial school. Lately he organized a Young People's Society to advance the work in the mission.

—Abilene, Kansas, has raised this quarter $17.88 for home missions, $10 for Hungarian missions, and $5.75 for church-building. They now are at work raising the first money on their debt.

—For home missions, $10, says the report from Timberville, Va., which is more than many a stronger charge did.

—The mission in Chambersburg, Pa., raised during the quarter $30 for home missions and about $50 for other benevolence. Early in January eleven persons were added to the membership. A parsonage is now building, to be done by April 1st.

—Much of the support of missionary Liesman, at Glencoe, Oregon, is from his teaching public school. Plans are being laid for the building of a church, which will help to establish this people. The Sunday-schools are altogether German, meeting only every two weeks because the pastor himself must superintend them. For home missions, $12.

—Concord, N. C. has wisely been strengthened by reconstruction, taking effect January 1st, 1892; but a small

appropriation is continued for the present. Classical apportionment paid!

—York, Pa., continues to thrive. Attendance good and liberality noteworthy. The offerings at Christmas for the Orphan Home were $131. The whole Classical apportionment was paid long before the end of 1891. The income of 1891 was about $1100, and the year closed with money in the treasury. The Sunday-school is becoming too large for the church.

—The work in Bangor, Pa., is in good condition, and the mission now pays for benevolence as it did not before. The pastor reports two hundred pastoral visits and nine new subscribers to the church papers.

—From Pennsylvania to the Pacific Coast is three thousand miles, but the Board has a warm heart for our faithful pioneers there. The reports of Rev. Muellhaupt, from Salem, Ore., are always hopeful. The work is very slow, but there is progress. Out of poverty came $5 for home missions.

—"Is the mission meeting its financial obligations (interest, current expenses, apportionment, etc.)?" "With very commendable promptness," says missionary Apple, of Washington, D. C.; "they are jealous of their honor." The Sunday-school has increased about one-fourth since last Easter.

—Easton, Pa., raised $27 for home missions. Pastoral visitation and careful catechization are doing much for this people.

—Rev. C. A. Santee, Kansas City, Mo., reports the mission in improved condition. Spiritually there is progress. Besides the bad location of the church, a heavy debt is one great hindrance. Few outsiders attend.

—The congregations of Iola, Kans., mission are small, having had many drawbacks. A small debt, at heavy interest, vexes a people who have done nobly. The members have been kind to their pastor in gifts, but owe some on the salary.

—Missionary Buser speaks in high terms of the spiritual condition of the mission at Leighton, Iowa. The W. M. S. of the congregation are thinking of assuming the self-support of the mission. A Christian Endeavor Society also is active. The Heidelberg Catechism is used in the Sunday-school.

—To bring the children into the church service, missionary Schmidt, of Baltimore, every Sunday morning preaches to them a little sermon of about seven minutes just before the second hymn. As many as forty children attend. Early in November a Chapter of the Brotherhood of Andrew and Philip was organized with eleven members. During the last quarter nearly $25 were raised for benevolence. Classical apportionment all paid.

—Winchester, Va., has been vacant for over two years; but Rev. James B. Stonesifer has just been commissioned for this point. The Lord prosper the pastorate.

—Of the new mission at Allentown, Pa., of which Rev. S. U. Mitman took charge November 1, 1891, more will be said later, the quarterly report having been delayed—by the mail.

—It is a good sign when a mission of a little over a hundred members raises $60 for benevolence in three months, as did that at Lisbon, Iowa. Their yearly average is good.

—The mission in Lancaster, Pa., is, to a great extent, made up of those gathered from other than Reformed families; and a large Sunday-school and catechetical class promise large

growth. Of 154 pastoral calls, one-third were to families not members.

—Ballard, Wash., is a suburb of Seattle, and missionary Graedel has barely made a beginning there. A letter from Blaine, one hundred and twenty miles north, begs him to give them a visit and a service. A fine box from Dr. Kieffer's church, Easton, Pa., lately blessed the parsonage.

—Of Liscomb, Iowa, the pastor says: "Their large giving shows their liberality. They are also regular in their attendance, and for the most part a godly people." Church papers are found in almost every family. For home missions, $12.

—Rev. Lewis Reiter has now been at Roanoke, Va., one year. He considers this the key to our whole work of extending our Church southward. Whatever may be done at Basic City and Buena Vista, Roanoke is the main stay. But prices of real estate are as high and firm as one year ago, and it is almost impossible to find a place for public worship. Little progress can be made until we build a church; and the main difficulty here is the purchase of a lot. How can this be secured? Earnest appeals have been made in this behalf, but so far in vain.

—At Astoria, Oregon, we have but a handful to-day, but ten years will tell a different story. The great need at present is a church, and the Board has promised a Church-building Fund to be paid so soon as ground can be secured.

—Maquoketa, Iowa, reports a large outside attendance. Alas, that so few in the mission read the church papers! One great need is a church *in the town*, and missionary Harrington sees the need of another in Delmar, six miles away; for both places are centres of influence, and are receiving our country people.

—The missionary at Lock Haven, Pa., visits every family once in each quarter. The people improve their church property from time to time, but without debt. Cash is their safe principle. For missions, $30.

—Here is the first report of the mission at Royersford, Montgomery Co., Pa., Rev. Ernest Clapp, pastor. It was organized in June, 1891, with twenty-one members, and now there are forty-three. A church must be built during 1892.

—Tower City, Schuylkill Co., Pa., is another new mission. Missionary Steckel lives at Lykens where years ago we had a congregation. In the three congregations we have over a hundred members to start with. This is a coal mining community. It was time for us to begin to work. A Sunday-school at Tower City promises well; and an Aid Society looks to the building of a church. The field has many drawbacks, as one may well suppose, but it has a bright future.

Large Giving.

DURING 1891 St. Paul's Reformed church of Reading, Pa., Rev. B. Bausman, D.D., pastor, paid out for various benevolences (home missions, $360; foreign missions, $200; church-building, $4140; colleges, $405; hospitals, $1350; miscellaneous, $100; Orphan Home, $621) a total of $7176, an average of over $10 a member. Besides this, the congregational expenses were $3580.

You will notice that these people paid twice as much for benevolence as for their own use. Do you know of another case like it?

"Must be rich," you say. Yes, but not the kind of riches you mean can do this. Those rich in grace give after this manner.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Editorial Notes.

—The receipts for the month of January are $2300.83. This is an encouraging advance upon the month preceding of $935.76, and upon the corresponding month of last year of $1076.82. This advance we attribute largely to the awakening effect of Rev. and Mrs. Moore's visits to our congregations. We trust—indeed, we expect—these effects to continue, as they extend their visits, and even larger results be realized. During the month of February we hopefully expect large responses to his very earnest appeal, placed in the hands of every pastor in the Church. Thus will he be encouraged and strengthened, and the Board enabled to push vigorously forward.

—Recently we received notice of two legacies to our Board of $500 each. What impressed us is the fact that they were left by two brothers, members of the Mennonite Church. This ought to be a reminder, if not a rebuke, to the members of our own Church. Another notice apprizes us of a legacy of $300. This last bequest was made by a German brother in the West. The same brother gave $500 to the Orphan's Home at Ft. Wayne, Ind. The practical lesson of these gifts is, "Go thou and do likewise."

—When we heard of these bequests, our first fear was that possibly there might be some legal defect in their forms, and, as is so often the case, thereby vitiate them. But we are now happy in the belief that such is not the case. The prime importance of precisely correct legal form prompts us to repeat the proper form for a bequest to our Board, viz.: I will and bequeath to "*The Board of Commissioners for Foreign Missions of the Reformed Church in the United States*" the sum of —— dollars.

—Rev. W. E. Hoy informs us, under date of Nov. 29, 1891, that that morning it was his great happiness to baptize eight persons, four men and four women. And a few weeks previously he had baptized six men at another place. He is greatly encouraged, and looks for a farther ingathering during this winter.

—He further informs us that if he had the men and the means, he could locate three or four evangelists in his Shiraishi field, where the work is growing beyond his strength. Evidently our work is outstripping our present ability to keep pace with it. Is the home Church willing that your Board shall turn away from these providential openings? We must do so, without an increase of means.

—It will be recollected that some time after our mission had removed, by arrangement with other missions, to Sendai, and our Training School was being established, the missionaries of the American Board, for reasons satisfactory to them, established a second Boys' School. This second school, as a specifically Christian institution, will be finally closed by April 1. This will leave ours as the only Christian Boys' School in the north of Japan, except the one at Niigata on the west coast. This will largely increase our opportunities and responsibilities.

—Late letters bring us cheerful intelligence of the easy facility with which Miss Hollowell is adjusting herself to her new surroundings, and the success attending her efforts for the acquisition of the difficult language both oral and written. Her

cheerful disposition is a light to her far-away home.

—We are sometimes confronted with the remark: "Our congregation is poor; we have very few wealthy members." Observation warrants the remark that the poor give to the Lord much more largely in proportion to their means than do the rich. Just in proportion as riches increase, does the per centage of alms-giving decrease. It was the gift of the poor that attracted the Saviour's attention, and received His commendation.

—Rev. J. P. Moore has provided himself with a superior outfit for stereopticon lectures. He has a large number of Japanese scenes. He would be glad to give these lectures on week days, as may be arranged by our pastors, on which occasion an admittance fee might be charged, or a *silver* collection taken as deemed best by the pastor. The proceeds to go to the cause of foreign missions.

—The *Missionary Review of the World* for February devotes a large portion of its space to the work in China. "The Importance of Winning China for Christ," and "How the Gospel Spreads in China," present a most hopeful view for the future of missionary enterprise there. The Monthly Concert of Missions reviews the causes and significance of the present troubles there. Published by the Funk & Wagnalls Company, 18 Astor Place, New York. $2 per year; 25 cents for single numbers. In clubs of ten, $1.50.

The Call from Japan.

FEW more impressive calls for enlarged missionary effort have ever been made to the Christian Church than are those now coming from Japan. The appeal from the native churches connected with the mission of the American Board, endorsed by the Mission and presented to the Annual Meeting recently held at Pittsfield, sets forth the need, the opportunity and the importance of immediate action.

The report of a committee appointed to consider these papers, including such men as Dr. Noble, President Bartlett, Professor Fisher and others, reported that "appeals more earnest, better justified by facts, and outlooks and demands more pathetic, if the full significance of them be taken in, do not often find their way to the hearts of men." "Were the money in hand, there is no question in the minds of your committee that there ought to be an instant forward movement in Japan. The men and women required ought to be sent. The stations named ought to be established and occupied."

The call is for eleven new stations, with at least one new missionary family and one unmarried lady and two Japanese evangelists at each station. To meet the expenses of such enlargement the sum of at least $30,000 would be required for the first year, including outfits and traveling expenses, and $20,000 a year afterward for salaries alone. This enlargement cannot be undertaken without a corresponding increase of funds. Individuals and churches must make special gifts over and above their regular contributions, including the extra $100,000 pledged for this year by the Committee of Fifteen, required for the work now in hand. The increase of funds proposed at Pittsfield is to meet the demands of the current work, inadequately supplied for some years past. Appropriations have been made so as largely to meet the demands of the several Missions, not for enlargement such as is desired in Japan, Africa and India, but for the current work.

In these circumstances we must look to the example of the Eliot Church in Newton, Mass., that made a special gift of $5,000 two years ago to establish a new station at Tottori, Japan. On the plan proposed in the last appeals of the Mission, smaller sums will suffice for the salaries of the missionaries required; say $3,000 for the first year, including outfit and traveling expenses. But as missionaries cannot live safely for any length of time in Japanese houses, it is better to name not less than $5,000 as the sum required to found a new station, and an expenditure of $3,000 a year afterward.

We present the above statement to the thoughtful, prayerful consideration of men and women of means, and to churches, for an extra contribution, to improve an opportunity for enlarged Christian effort such as has rarely been presented to the Christian Church. The spiritual life of 40,000,000 of the human race is affected. Wisely also the native Christians urge us to put the ordinary efforts of fifty years into the next twenty-five, that Japan may be won for Christ.

Instances of large offerings for missionary objects at home and abroad, and especially for educational institutions, are not uncommon; but few such offerings can now be made in the hope of larger spiritual returns, and of grander import to the kingdom of God, than for work at this crisis in Japan.—*Missionary Herald.*

In a Japanese Hospital.

BY MRS. ANNIE M. MOORE.

WHILE living at Yamagata my health became somewhat impaired, and I went to Tokyo to consult a German physician who is at the head of the large government hospital connected with the Imperial University; and in order to get as much rest as possible, I entered the hospital as a patient. One other foreign woman, an English lady, the wife of a Japanese official, had spent some time there, but I was the first American woman who had ever been an inmate; so I was, as a matter of course, considerable of a curiosity to the other patients.

In this building there are a number of private rooms, and one of these was given me, with a young Japanese woman, a Christian from the Presbyterian Girls' School of Bancho, Tokyo, as companion and nurse. Friends fitted up my room in quite pretty style. Flowers, birds and little gold fishes can be bought for a small sum in Japan, and my room was very attractive with these and other pretty things most of which were given or loaned to me.

I was not ill enough to be confined to bed much of the time, and was allowed to wander about the greater part of the building. Between two and three hundred patients were inmates of this hospital, and my room soon became a sort of reception room for some who were able to move about and who wanted to see the foreigner and her pretty abode.

Shortly after I entered, the Empress of Japan made a visit to the hospital; and the German doctor above mentioned asked whether I objected to having my door open while she was passing along that part of the building. I was glad to have an opportunity to see so closely the queen of the country, and replied that I had no objection whatever. Some friends and the nurses in charge arranged my room nicely, and I was ordered to lie quietly on the bed while the Empress passed by. Soon not only the little lady, but a long line of court ladies and followers came into the corridor, and the Em-

press, together with her special attendant and the doctor, entered my room. The physician informed her who I was, and after a few moments they went out and passed on to another part of the building.

The royal lady looked very modest and dainty, in her dress of plain silk, and her manner was composed and quiet, as well as dignified, while she remained in my room. Of late years she has taken a great deal of interest in the education of the women of her country and in various charitable schemes. She is a noble little woman and is much admired by her subjects.

As before stated, I was allowed to move freely amongst most of the patients, and soon became interested in those of the consumptive wards. A foreign lady (American) who lived close by the University visited me frequently, and her sympathies were enlisted in behalf of these sufferers who were mainly poor persons, and almost every day she brought to my room a quantity of small cut flowers of which we made tiny bouquets just large enough to put into the neck of small bottles, and about dusk in the evening, I carried them to the sick; one evening to one room, and the next to another—there were some eight or ten patients in each room—and so on.

In one of the wards was a boy of apparently about eighteen years of age, who was dying of consumption. He seemed to have but few friends, and was quite poor; so I took him fruit and flowers, and in this way a warm friendship sprang up between us. He was a Christian and was very fond of our pretty hymns. So my nurse and I would sometimes sit by his bed and entertain him with singing. One evening a messenger came to say that the boy would probably not live over the night, as he seemed to be failing rapidly, and he wished me to sit with him. The poor fellow seemed to long for sympathy, and thought he would feel easier if he knew I was close by. After a time his breathing became heavy and he struggled considerably. Now and then he would try to speak, and we caught the words, "Ten koku ni iketai," *i.e.*, I desire to go to the heavenly country. The nurse in charge seemed to think it unnecessary to make any special effort to ease his sufferings; and after a time of patient struggling the boy motioned me to put my face close, where I could hear him speak, and when I had done so, he put his poor thin arm around my neck and whispered, "Can't you do something for me?" Fearing to offend the nurse, I slipped quietly out of the room and went to another part of the building where a kind-hearted doctor had his office, and explained to him the circumstances. In a few moments he went to the ward and gave the dying boy some medicine which put him into a gentle sleep, and in a few hours he was at rest.

In the same ward was another young man in whom I became interested, and as he seemed to enjoy being entertained, we took him books and games. He was quite friendly, and when the time came for me to leave the hospital, he sent a beautifully worded letter of thanks, and to my utter astonishment I found that I had been loaning Christian literature to and entertaining a Shinto priest. The letter I have kept, and I prize it very much.

Another patient was a small child who was frequently carried to my room. He was a little cripple and incurable; and it was very touching, as well as enjoyable, to see his little white face light up with pleasure as he looked at pictures or other of my foreign curious things. His back was so weak that he

could not sit alone, and a lady friend coming one day to call on me, and seeing the little fellow, felt her heart touched with pity, and soon after presented him with a rolling chair and carriage combined. To my surprise again I was told that this child was the son of a priest. And I have another much prized letter written by one of his friends, sent to me after I had left the hospital.

A number of Japanese young women, students of the Presbyterian Girls' School, were being trained as nurses, and my room soon became a sort of meeting place for them. We had some happy times together, and quite a friendship sprang up between my little nurse and myself, and she afterwards came to Yamagata as my helper.

A lady, a trained nurse from London, was engaged as superintendent of nursing during the year that I spent a month in this hospital, and I sometimes went with her on her round of visits to the sick, and in this way became acquainted with many of them. Notwithstanding the fact that I was not well, and was obliged to rest a great deal, I learned to know considerable of hospital life, and became so attached to some of the patients that I was sincerely sorry to leave them, and the memory of the time spent in the Imperial Hospital of Hongo Tōkyō carries with it many tender recollections.

Revival in Foreign Missions.

THERE seems to be an awakening throughout the wide field of foreign missions. The past century, more especially the last fifty years, has been a season of seed-sowing. Many fields have hitherto yielded but scanty harvests. Many hinderances and obstructions have militated against, and in some cases absolutely prevented, fruitful results. The good seed has been sown in tears, hardships have been heroically endured, precious lives have been sacrificed and untold amount of labor has been expended, with only a seeming partial success. But now the results are largely coming into view. The past of foreign missions has been a preparatory work, the surmounting of obstacles, the organizing of operations, and we seem now to be upon the threshold of larger and better things.

From all quarters there is now being heard as never before, the Macedonian cry, "Come over and help us." New nations are now opened; and new fields by the score, in countries previously occupied, are calling for reinforcements of men and means. Opportunities for hundreds of additional missionaries are opening all over the heathen world. Calls from Africa, Turkey, India, China, Japan and the Islands of the sea, such as have never before been heard, are sounding all through Christendom. The Boards of the several Churches are taking up and repeating the call for more laborers and larger means. One cannot read their magazines without being impressed with the universality of the call. It would seem that the set time to favor Zion is about to dawn upon us. Some of the Boards are in want of from ten to one hundred additional workers and an increase from twenty to fifty per cent. in their receipts. Bro. Hoy tells us of one point in our own field where three or four additional evangelists ought speedily to be sent.

Are we not realizing the fulfilment of the divine promise, that in answer to prayer and the labor of faith, God will open the windows of heaven and pour forth such a blessing that there will be no room to contain it? Now

let the home Church come up to the help of the Lord against the mighty powers of evil.

When we contrast the mission work of to-day with that of fifty years ago, and reckon in the fact that we seem to be standing upon the threshold of an epoch, when the gathering forces and preparations of the past are about to reveal their efficiency, what may we not anticipate for the next fifty years?

Rev. Moore's Appeal.

ANY of our pastors who up to the present time have not found it convenient to respond favorably to this Appeal, sent them by the Secretary of the Board, are urgently requested to submit the matter to the congregations, and afford them an opportunity to render their offerings to the Lord.

If the question should again be asked, how the Board became so heavily indebted, we would again make our reply, it was primarily caused by the erection of our school-buildings. But for this necessity, the income of the Board would have about covered its running expenses. Japan can be Christianized only through the offices of a native ministry, and a Christian home. To provide for these was the cardinal necessity. To do this the proper buildings were indispensable. The schools may therefore be looked upon as "the plant," the outfit, the equipment. It was therefore to secure the necessary facilities and means that these buildings, the two buildings—the Girls' School and the Seminary—cost in round numbers about $10,000. Meanwhile the income of the Board about covered expenses, leaving as a deficit our present indebtedness.

If the Church will cancel this debt, with but a comparatively small addition to the outfit now provided, the equipment will be considered sufficient for some time—until God in His providence may so prosper and enlarge the work that increased resources may be necessary. The outlook for our work was never more encouraging and inviting. Since the occupancy of our new Seminary Building the number of our students has doubled, the present number being over eighty.

The amount asked for the payment of this debt may to some seem large; but if we could only secure from each one of our congregations a special collection, besides the regular contributions, we would have ample means.

Rev. J. P. Moore's Itinerary.

WE have already taken occasion in the Church papers, and we desire here to repeat it, to caution our pastors against the danger of being too exacting in their demands upon the strength and comfort of Bro. Moore.

We can fully appreciate their desire to have him meet and address their congregations and Sunday-schools, and to awaken a new and intensified interest and activity in the cause of foreign missions. He can remain with them only two or three or a few more days, and to some it may not seem asking too much to expect him to speak three or four times. There would be nothing unreasonable in this, were this his only engagement; but when it is remembered that his service in this regard is well nigh continuous, extending over weeks and months, traveling from point to point without the relaxation and rest of home, daily and hourly under nervous tension, in receiving and making new acquaintances,—when all this is considered, no one will be surprised to learn that his labors are telling upon his strength, and that a most careful consideration in the demands made upon him is absolutely

indispensable if he would be saved from breaking down.

The Board, under whose auspices he is visiting the churches, is unwilling to have him speak more than twice in any one day. To ask more of him must certainly result from a want of thought, and is in fact an unkindness to him. He should not be embarrassed with the necessity of declining to exceed this limit. For the danger is that he would rather overtax his strength, than withstand the illy-considered request of his entertainer. Any one who knows Bro. Moore, is aware of his marked disposition to accommodate himself to the wishes of his friends. It is therefore more than wrong for his friends to fail in consideration in this particular, and to impose on good nature.

Eighth Annual Report

OF THE TREASURER OF EMMANUEL'S MISSIONARY SOCIETY, HANOVER, PA.

[Through the kindness of Mr. Bollinger we are permitted to lay before the readers of the MISSIONARY GUARDIAN the following Report, submitted at the last annual meeting of the Society. This we do the more gladly that the members of our Church may plainly see the efficiency of a well-organized and untiringly active Missionary Society. There may be other Societies in the Church as active, as persevering and as efficient as this one, but their number is distressingly small.—EDITOR.]

In entering upon my duties as your treasurer for the seventh year, I found to your credit a balance of $290.16. To this I have added twelve monthly collections averaging $31.69 per month, $380.24; ten baptismal offerings, $12, and $31.00 private subscriptions to Cleveland mission church, making $423.24 as the income of your Society for the year just closed, and a grand total of $713.62 standing to your credit.

From this I have by your direction paid to West Baltimore mission, as salary for its minister from January to July, six months, at $25 per month, $150.00, and from August to January inclusive, at $18.33⅓, six months, $110.00, equals $260.00; to foreign missions, $100.00; to South Bethlehem mission, $20.00; and for books and other missions, $33.40,—amounting in all to $413.40. This from $713.62, leaves a balance in your treasurer's hands of $300 22.

Number of members contributing, 220; average contribution $1.92.

Eight years ago, amid many doubts and fears by its friends, was this Society organized, not with flourishing trumpets or flaunting banners, but in a quiet, unobtrusive way, as noiselessly as its work has been since. Its collectors have gone and come regularly each month. Its officers have been attentive to business, and to-night we are here to hear their reports.

I hope, as your treasurer, I may be excused if I take a retrospect of its operations.

The first year's income was a surprise to its most sanguine friends. The receipts were over twenty-seven dollars per month, and each year since the *regular* income has always exceeded the previous one; and to-night my report shows the greatest increase of all, as follows: 1st, $313; 2d, $325; 3d, $336; 4th, $346; 5th, $408; 6th, $377; 7th, 381; 8th, $423; total, $2,913.

I do not mention these facts in a boastful spirit, but to call attention to the substantial assistance we are able to render the cause of missionary work in the Church, and what can be done by patient, persistent effort intelligently directed in little things.

I have given you the least side of our Society's work. The president may tell you of the social, moral and

educational work that your Society has wrought in your midst.

Respectfully submitted,

JESSE BOLLINGER,

Jan. 17, 1892. *Treas.*

A Letter from Mrs. Anna M. Schneder.

Dear Friends—Christmas has again passed, and a joyful Christmas it was. We had our church and Sunday-school rooms decorated with evergreens as usual, and our Christmas-tree laden with gifts that our good friends at home sent us year before last.

The children were full of joy when they saw the lovely gifts that they were to receive. Those who had attended the fifty-two Sundays in the year received a gilt-edged Bible; those who had attended forty-seven or more Sundays received a handsome morocco-bound hymn book. For these gifts we need to thank my class of dear little girls in St. Stephen's Sunday-school, Reading, Pa. May be I should say "young ladies," for it is now four years since I left them; but I can never think of them as young ladies, they will always be to me my dear little girls. To these dear girls we extend our most hearty thanks. They furnished the Bibles and hymn books for last Christmas and for this Christmas. As the money they sent is about all used, I wonder who will be the next to furnish these gifts.

The children all did very well in reciting and singing the grand old Christmas hymns.

Christmas past, there comes New Year. New Year is a great day in Japan. Everybody is out visiting on the first day of the new year, and the visiting continues more or less for several weeks after. On the first day of the new year I received seventy-two visitors. Mr. Schneder was out all day making calls. On that day almost everybody, from the highest to the lowest, eats *mochi* (a kind of cake made of rice) and drinks *sake* (wine).

I cannot thank you all sufficiently for your help. I am sure that every deed, great or small, done for these people is very precious in the sight of God.

Before closing, I wish to say that my cards are all gone. Will not some of you help me by sending a few? Let not everybody think that others are sending enough, for in that way I do not get any. But let everybody think that I will not receive enough unless she sends at least a few. I wrote once before, but received but two small packages. So I suppose you all thought I was getting enough without your sending any. I hope that many will send. The cards help us very much. Lend us a helping hand in this great and important work. Thanking you, one and all, I remain

Your friend,

ANNA M. SCHNEDER.

Letter from Rev. W. E. Hoy.

November 29th, 1891.

LAST Sunday Bro. Schneder and I went to Murata to lecture. The audience, numbering about one hundred, heard us patiently and invited us to come again. It was the first Christian meeting ever held in that town. Ten years ago Rev. M. Oshikawa was driven out of the place. Now the spirit of the people is entirely different, and we believe that the Lord has called a few souls there.

This morning I had the great happiness of baptizing eight persons, four men and four women, at one of my preaching places. A few weeks ago I baptized six men in another place. The work under my own personal supervision is growing beyond my

strength. If I had the money and the men, I could locate three or four evangelists in the field which has grown out of my Shiraishi work begun nearly four years ago.

This evening's meeting in Masuda was well attended by the best people of the town. Good attention was paid to what we had to say. There has been no sign of undue opposition to the Gospel to-day. It seems to me that the harvest is ripening, and that we shall soon come in bearing our sheaves with us. The Japanese say there is a better time at hand, and hope to welcome some new-born souls into the kingdom of God this winter. Surely we may look for ripe fruit. The Lord will bless the preaching of His word.

The longer I am here, the more I see the reason for the Divine wrath, as represented in the Bible, to be turned against idolatry. A few years ago, I rented a certain room for Mrs. Hoy's Sunday-school class. On entering the place I found idols of such impure design and character that I had to insist in the most emphatic terms on their being removed before a lady could be asked to go in; and what must be the effect of such images on the mobile minds of little children? One who has known the laws of the human mind only can tell.

I wish I could picture the scene of one of these evening lectures: how the people sit in circles around the braziers and smoke, now and then holding their hands over the few glowing coals; how some school boys smile at the odd pronunciation of stammering foreigners; how a hireling of the Buddhists cries out in dissenting tones the little monosyllable, "*No, No;*" how the wind comes in at the open side of the house, gathering up the smoke and the dust, making fairy wreaths like unto threads of silver and entwining the white hair of the old man nodding in his corner, threatening to extinguish the lamps, whipping the flame of the tallow dips, teasing the charcoal in the braziers, rushing down the throat of the speaker to make him cough, and then returning to shout to the cobwebs up among the rafters that their destruction is impending; how the faces before you, ever new and interesting in their physiognomic variety and outline suggest fresh thoughts of the fulness and meaning of humanity; and how the touch of soul with soul, spirit with spirit, thrills you with the deepest sentiments. But you cannot look in upon us, much less can I tell you the reality. "Come and see." The world is open to us all. Yours sincerely,

W. E. Hoy.

Teach them how to Give.

INSTRUCTION in the matter of Christian giving is greatly needed in many of our congregations. Not that regular contributions are neglected or that special appeals are not often made. The requests for generous offerings may be reiterated, but there is too little careful and systematic *instruction* in regard to the principles which should actuate Christians in this matter. There is no grace that needs for its culture more careful and persistent instruction than this grace of giving. It is not enough to depend upon touching appeals. Christians should be led to give, not because of some spirited address or by some pitiable tale of need. The whole subject should be placed on broader and higher ground. Christians should give from principle and by system. Questions as to why and when and how offerings should be made for Christ, should be often discussed from the pulpit, and

this, not merely when a collection is to be taken, but as a part of the Christian training which every pastor should seek to impart to his people. A resolution passed by the late General Assembly of the Presbyterian Church is in point, which directs that every minister be charged "to instruct his congregation in the grace and duty of liberality for Christ's sake, and in scriptural principles of giving; to keep them informed as to the work and needs of our Boards, adopting as his purpose an offering from every member for every Board."—*Missionary Herald.*

Health in Africa.

THE *Mission Record* of the Church of Scotland asks: "Is it possible to find healthy sites in Central Africa?"

On the low belt of country near the coast, along the banks of the great water-ways, or on the shores of the inland lakes, such places are rare, if they can be found at all. But on the great central plateaux above the level of two thousand feet there are large districts where Europeans can enjoy health as good as it is possible to secure within the tropics.

Such districts are destined to be the great saving centres of Africa. As examples of such regions one thinks of the Shiré Hills, the Lomwe Hills, the Angoni country west of Nyassa, and the lofty table-land lying between lakes Nyassa and Tanganyika.

From these centres, when once Missionary Societies see the reasonableness of such a Mission, the Gospel of Christ will be carried all round until Mission meets Mission, with a network of workers all over the continent. The low-lying malarious districts, where no European can live or work, must be won by the native African Church, born and nurtured on these hill regions of Africa, and sent out in its manhood to win the rest of the Dark Continent for Christ. —*Missionary Review.*

Praying is not Enough.

It is but reasonable to conclude that one reason why so much praying breath is vainly spent, is because that is all that is spent. It matters not how fervently a man prays for the conversion of the world, if he gives the collection plate the go by, he prays in vain. The Lord gives His people an opportunity and the privilege of instrumentally answering their own prayers. In our prayers we express our desires; the sincerity and intensity of our desires we manifest by our gifts and hearty co-operation with God in fulfilling them. While the prayer is upon our lips, the pocketbook must be in our hands, and its contents liberally dispensed.—*Christian Intelligencer.*

Greek Catholics in the United States.

The Uniates, or United Greek Catholics, though in union with the Holy See, have special rights accorded them —marriage of the clergy being one of these. There are several United Greek congregations in this country; but the presence of married Greeks is not tolerable to the great body of Roman Catholics, who have invoked the authority of the Pope to prevent what they regard as a scandal. Last week the Greek Catholic priests held a meeting in Wilkesbarre to consider what they ought to do. Some of the priests wanted to cut off all allegiance to Rome. At present they are dependent on the Roman episcopacy, having no bishops of their own in this country. What the outcome will be does not appear.—*The Independent.*

Miscellaneous Department.

Edited by Rev. A. C. WHITMER, Superintendent of the Bi-synodic Board of Missions.

—In a late letter Rev. G. Graedel of Ballard, Wash., says that the box sent by the ladies of Third street church, Easton, Pa., arrived full of useful articles, "just the things we needed," he so gratefully says. The box was six weeks on the way. Everything carried well. The clothing was a perfect fit; and the overcoat was especially prized because so much needed.

—The treasurer of the W. M. S., of East Pennsylvania Classis has sent in the first payment on the Church-building Fund of said Society, $56.00.

—Rev. Luther C. Stevens, a Baptist minister of Great Falls, N. H., some time ago left by will $6000 to the Missionary Union, with the cheerful consent of his children.

—There are at least five orphan asylums in Japan, several of which are conducted on the principle of George Muller's of England. One of the oldest of these is at Akayama, and is under the charge of Mr. Ishii. He is an earnest Christian man, who has felt that God has laid this work upon him. In the two years that the school has been open, he has received about 120 orphan children. He depends entirely upon faith for the support of the asylum.

—The foreign missions of the Reformed Church in America increased, in the last ten years, from 2,357 communicants to 5,214.

—The following amounts were given for foreign missions in 1891: Great Britain, $6,507,895; United States, $4,551,237; Canada, $210,000; Continental Europe, $1,127,000; Total, $12, 396,132.

—The missionary magazine of the Methodist Church, *Gospel in all Lands*, comes to us now in smaller size and improved style, full of valuable matter, a delightful monthly, one that our Missionary Societies will find very helpful. Price, $1.00 a year. Send orders to Messrs. Hunt and Eaton, 150 Fifth ave., New York.

—There are on the roll of the Metropolitan Tabernacle, Spurgeon's church in London, 5328 names. This church maintains 26 missions and 30 charitable schools.

—Fifty years ago the Turkish Empire had not one Protestant church. Now the American Board alone has 115 churches and 11,000 members, besides 10,000 pupils in its colleges and schools.

—The Board of Home Missions of the Episcopal Church begs for a larger income during 1892 for its work. That is the call all along the line, in fact.

—The Baptist missionaries in Japan beg for ten new men for their growing evangelistic work.

—The appeal of Rev. T. F. Stauffer for aid in building a church in Lincoln, Neb., has brought in only $128, of which $100 was given by one person.

—Over fifty members have within three months been added to the English mission in Cleveland, Ohio, Rev. W. R. Stearly pastor.

—From a late table published in the New York *Independent*, we have the following statistics of foreign missions under the care of Missionary Societies in the United States, Canada, England, Scotland, Ireland and Germany: male missionaries, 3775; female missionaries, 2539; native preachers, 11,979; churches, 2419; communicants, 605,807; schools, 11,960; pupils, 575,829; Sunday-school schools, 319,282.

—The "Christian Stewards' League," lately organized in Chicago, is a movement for proportionate giving. The members pledge themselves to give at least one tenth of their income to benevolent and religious purposes. They have organized for the purpose of securing the wide adoption of the principle of proportionate giving. It is mainly in the hands of business men. Information and literature may be had from Rev. S. J. Humphrey, D.D., 151 Washington st., Chicago, Ills.

—It is now known that in the late earthquake in Japan, 7,566 persons were killed and over 10,000 injured, with 90,000 buildings totally destroyed.

—One-third of all the money (not including legacies) for foreign missions given in this country comes from women's organizations.

—In the home of a Presbyterian missionary in Persia two little brothers and a four year old sister, are a Mission Band, earning money for missions. God bless the loving little ones.

—Miss Caroline Adams of Cleveland, Ohio, by will, has just left $1000 and her house to Calvin College. In 1850 she went to Cleveland, a poor girl, and little by little she as a seamstress saved this legacy for the work of the Lord.

—Some months ago a pastor, instead of preaching a sermon on missions, read to his people the report of a certain Board, with helpful comments and statements. A few weeks after this a widow of small means handed him $40 for a special work because she had been definitely told how and where money is needed.

—The *Lutheran Missionary Journal* is enlarged to 32 pages. A good sign of health. Congratulations. (The editor was just about to add: "We began there," but that would not have been a nice thing to say. Withdrawn.)

—In answer to the request made last month, the editor very soon received the five missing numbers of the *Missionary Herald* from Mrs. J. W. Mohney of Rimersburg, Pa., and Mrs. David Gillock whose address was not given. To them it may have been a small matter, but not so to him whose file is now complete. Hearty thanks for the prompt favor.

—The *Pacific Volks Bote*, published by our missionary, Rev. J. G. Schmid, Astoria, Oregon, has entered upon its second year. In its first year it was twice enlarged, like a healthy boy growing, says the editor. It is intended to advance the German work on the Pacific Coast.

Business men like it.

The Church-building Board of the Christian Church, better known as Disciples, in making its annual report speaks of its growing yearly income, and then adds:

This is a very hopeful sign that the idea of a Church Extension Fund among our people is a growing one. It is because no department of our missionary work can show more abundant and satisfactory results. Especially is it taking hold of the hearts of our far-sighted and prudent business men, and of the thinking people in general. Everywhere the claims of church extension have but to be presented, and there comes a speedy and liberal response.

Western German Missions.

REV. C. BAUM, treasurer of the Board of Missions of the Synod of the Northwest and the Central Synod, in a late *Kirchenzeitung*, gives a general view of the work for the year past.

During 1891 they had 21 missions on the roll, with an income of $6,300. Three became self-supporting, and four new ones were enrolled. Three others, namely: Nashville, Tenn., Toledo, Ohio, and Norwood, a suburb of Cincinnati, should at once be enrolled. A missionary at the first place will make it possible to organize the Tennessee Classis, and so save those brethren from traveling two hundred miles northward. At Toledo an elder has bought two lots which he will give to the mission for ten years without interest. And at Norwood a beginning has already been made even without aid.

Of the missions under this German Board about half are in cities and large towns, and Rev. Baum calls attention to this fact as one commending itself to the judgment of his brethren. The German mission work is in good condition.

Income for January.

Bi-synodic Board.

For missions	$931
For church-building	8

Board of Foreign Missions.

For the general work	$2300 83

A New Help.

"Order of Service, with the Heidelberg Catechism, for use in the Sunday-school, the Catechetical Class and Church-work Societies," is the title of a new help prepared by Rev. N. Z. Snyder of South Bethlehem, Pa. In the main it is an answer to the question, "How can the Catechism be effectively and permanently used in the Sunday-school?" The book is the fruit of the author's own ten years experience in using the Catechism there in connection with an Order of Service that is always fresh and inspiring, because varied and free.

The Catechism should be used, wisely of course, in all our Sunday-schools, so that our children may be the better prepared for pastoral catechization and for confirmation; and any help that looks to this end should receive due attention. The author pleads for the Bible and the Catechism, well knowing that both are being crowded out of use in our present methods.

Prayers for special occasions are given, and among others are some for missionary meetings.

The book may be ordered from the author. Price, 30 cents a copy; $3 a dozen, prepaid; $22 a hundred, not prepaid.

W. M. S. of Allegheny Classis.

The ladies of Allegheny Classis met in Butler, Pa., January 28th, and organized a Classical Missionary Society by electing officers, as follows: President, Mrs. Brinker; Vice-President, Mrs. Webster Barnhart; Secretary, Miss Grace Prugh; Treasurer, Miss Emma Limberg. An Executive Committee was appointed, to which was assigned the special work of preparing a constitution.

Please give your Answer.

Attention is called to what an earnest church woman in Ohio writes, as follows:

Will you kindly explain, through the MISSIONARY GUARDIAN, how the Church expects each sex to do its rightful share of missionary work.

Nearly every church throughout our pleasant Miami Valley has a Ladies' Missionary Society, and no doubt each Society is doing what it can to aid the work; but where are the Men's Missionary Societies?

Is it possible that the women alone are accomplishing more than the women and men together could?

I am told that the reason why the women work alone is, that they take more interest than when both sexes are admitted to the Society. Please,

then, tell me how the men get along without Missionary Societies.

Does the Reformed Church allow the women to have their own Missionary Societies in order to compensate them for their ineligibility to the church offices? Surely two wrongs do not make a right.

If you explain through the MISSIONARY GUARDIAN why the present division of missionary labor is considered the best, you will no doubt oblige many besides myself.

I have helped to organize several Ladies' Missionary Societies, and the questions asked me at different times have set me to thinking deeply. I wish that the reasons for and against would be given in the MISSIONARY GUARDIAN. Of course our Synods have good reasons, but not many of us attend Synod.

It is easy to see that this woman is asking her question seriously, not captiously; and the editor cheerfully invites brief answers from both men and women, which will then, at least in substance, be given to the Church (no names being used).

W. M. S. of Goshenhoppen Classis.

A very interesting meeting of this body was held at Sassamansville, Pa., January 20, 1892. Another treasurer was elected, namely, Mrs. Emma Maury, Fagleysville, Pa., and a program made for the annual meeting at Boyertown in May. All the delegates and officers were present but two. Each Society was instructed to send in their moneys by April 1, 1892. The day was intensely cold, but we were greeted with such warmth and cordiality that we did not feel the cold. SECRETARY.

A Season of Self-denial.

"Self-denial week," *i.e.*, a certain week set apart in which Christian people shall deny themselves daily of something and give the value of it to missions, has been adopted in several Churches, and thousands of people have unitedly and systematically given their offerings as the fruit of this effort "in His name."

But as Lent is our forty-day season of self-denial, how many of our people will unite to observe it heartily as unto the Lord, setting apart daily, or at least weekly, a suitable special offering for missions?

At least Passion Week, the week before Easter, should thus be conscientiously observed, and our offerings should then be showered upon the altar in the joy of Easter morning.

—Three missionaries of the Moravian Church at Ephrata, on the Mosquito Coast, lately died, two of them on one day, casting a gloom over the Mission.

—The heathen converts are large givers. A missionary says: "We have $7000 invested in our church and hospital at Ferozepore, India, every cent of which was given by native converts."

—Our Hungarian work is growing. In less than eighteen months four congregations have been organized, namely, at Cleveland and Ashtabula, Ohio, and Pittsburgh and Beaver Falls, Pa.

—In answer to the cruel statement made in the *Christian Intelligencer*, that the Germans have no missionary spirit, the editor of the *Kirchenzeitung* points not only to the past and present missions among the Germans, but also to the costly buildings and the grand work already done at Sheboygan, Wis. A good answer.

—Of the Christmas service at Grace Mission, York, Pa., Rev. I. N. Peightel writes: "Delightful time. Best program we ever had. Collection for Bethany Orphan Home $131.08. Over 200 in Sunday-school now."

THE CHILDREN'S PAGE.

LET love of heart and soul and mind,
Full, generous and free,
Be offered to the Lord thy God,
Who hath so lovéd thee;
And love, as thou dost love thyself,
Be to thy neighbor shown;
Then thou shalt win eternal life,
And share thy Saviour's throne.

—A little boy in eastern Pennsylvania was dying. He had been paying his monthly dues in the Missionary Society, and was greatly interested in the work. Is it any wonder that he said: "Mamma, please keep paying my dues in the Missionary Society"? and that mother has set aside $100, the interest of which is to keep her child's name on the roll of the Society. He being dead, yet speaketh.

The Children's Pledge.

"We will try to do all that we can to help the kingdom of Christ in the world, in our own hearts, in our homes, our schools, our work, our play, and among our companions, as well as among strangers, and in other lands."

You see we cannot be really in earnest about sending the news of God's love to others, until we have let that love come into our own hearts and fill them.—*Children's Work for Children.*

Give God the Best.

QUEEN VICTORIA, who sometimes goes about in a simple dress and so is not known, was one day caught in a shower. She entered the cottage of an old Scotch woman and asked, "Will you please lend me an umbrella?"

The old lady was not only a little short in her ways, but also of a suspicious nature. She could not well refuse the favor, but she did it ungraciously.

"I hae twa umbrellas," said the dame; "ane is a beauty, t'other is vera auld. Ye may take this; I guess I'll never see it again;" and, so saying, she offered a ragged one whose whalebone ribs might be seen here and there through the coarse cover.

The Queen quietly took the umbrella, which was better than nothing, and went forth into the rain, not by one word betraying her rank.

The next day one of Her Majesty's servants brought back the wretched umbrella; and then the cottager knew to whom she had lent it.

"Ay, ay, had I but known who it was that asked for the loan, she would hae been welcome to my best, to all that I hae in the warld!" exclaimed the mortified old woman, shocked and grieved at having missed such an opportunity of winning a smile from the Queen.

No one can admire the dame's overcautious, grudging spirit; but still her fault was not a very great one, for she did not recognize her sovereign. But if we could suppose that she owed her cottage and her daily food to royal bounty, and that she knew that she was asked for a loan by one who was not only a Queen, but her benefactress, and that she intentionally and knowingly *offered her the worst*, we could hardly believe that any human heart could be so basely ungrateful.

Yet, oh! careless, worldly, selfish, (so-called) Christians, how often such ingratitude is yours! Your heavenly King asks for your time; how much do you give Him? As much as you can spare without feeling the loss. Christ asks for your *silver and gold* for His work; and what do you bestow on missions? Perhaps one-hundredth part of what you spend on your own plea-

sure or folly. You wear the costly dress, eat dainty fare, and give the tiniest piece of silver grudgingly and of necessity.

A Sacrifice.

Few people give until they really feel it. They give what is easily spared, and so their giving cannot be called a sacrifice, something which costs a self-denial, and they hardly know the sweetness of giving.

Not long ago a pastor in western Pennsylvania with others was raising money for the Theological Seminary at Lancaster, Pa. A little girl who had been confirmed a year before wanted to give something towards this, but how could she get the money? She had a pet sheep which she had cared for from quite young, and this she cheerfully though sadly sold and gave the money. This was her own plan and her own gift,—a beautiful example of loving sacrifice.

Runaway Bob.

SOME years ago, in a manufacturing town in England, a young lady gathered a class of poor boys for her Sunday-school class. Among these, the worst and most unpromising boy was named Bob.

The superintendent told these boys to come to his house during the week, and he would get them each a new suit of clothes. They came and got their clothes.

After two or three Sundays Bob was missing. The teacher went after him. She found that his new clothes were torn and dirty. She invited him back to school. He came. The superintendent gave him a second new suit. After attending once or twice, Bob's place was empty again. Once more the teacher sought him out. She found that the second suit of clothes had gone the same way as the first. She reported the case to the superintendent, saying she was utterly discouraged about Bob, and must give him up.

"Please don't do that," said the superintendent; "I can't but hope that there is something good in Bob. Try him once more. I'll give him a third suit of clothes if he'll promise to attend regularly."

Bob did promise. He received his third suit of clothes. He did attend regularly after that. He became interested in the school, joined the Church, was made a teacher, studied for the ministry, and that discouraging boy—that dirty, ragged, runaway Bob—became the Rev. Robert Morrison, the great missionary to China, who translated the Bible into the Chinese language, and so "opened the kingdom of heaven" to the teeming millions of that vast country.

—In December the ladies of Christ Church, Philadelphia, Rev. Dr. Crawford's, organized a Women's Missionary Society. The officers are: Mrs. John F. Unger, president; Mrs. George Graeff, vice-president; Mrs. Philip Fry, treasurer, and Mrs. Flusher, secretary. A constitution prepared by the Philadelphia Classical Society for congregational Women's Societies, was then adopted.

—Sometime ago the Missionary Society at Quarryville, Pa., Rev. J. M. Souder, pastor, celebrated its eighth anniversary, with a very interesting program of recitations, music and reports. Eight years old!

—If you can spare twenty, fifty or a hundred Sunday-school library books fit for second use, please send them to Rev. T. J. Bower, St. Clair, Pa., for his Sunday-school at Frackville, where eighty children have no library books.

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The Missionary Guardian.

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Home Missions.

OF GENERAL SYNOD'S BOARD.

Edited by Rev. D. S. FOUSE, Superintendent of the Board of Home Missions of General Synod.

Who Is Responsible?

THAT there is a lamentable indifference in our Church on the great subject of mission work, cannot be denied. Just why this is so is not easily accounted for. Certainly there is as much practical religion among our members as among those of other Churches. It would seem that they have as much desire for the salvation of their fellow-men as members of other denominations. They should be as zealous for their own Church, and desire her growth and extension as much as others. Who then is responsible for the indifference in the mission work of the Church?

Some one may say that there is no such indifference. Yes, but there is, and no doubt about it. Not in all, but in many sections of the Church this is literally true. We have gotten into parts of the Church where there is seemingly no enthusiasm for the extension of the Church. Home interests overshadow all else. There is little care for anything beyond the narrow circle of the congregational life.

We do not know who is at fault in this matter. We do know that this state of things exists to an alarming extent in many parts of our Zion. We believe that the pastors are largely responsible for this state of things. We are sorry to say this, but truth compels us to say it. The present pastors may not always be responsible. This indifference may have come down from pastorates far in the past; but that it originated with some pastor or pastors we do not and cannot doubt at all. People will be much as their pastors are; and if the need of an interest in others is not insisted upon by the pastor, that disposition cannot prevail with the people. There is here a terrible responsibility resting upon the pastors.

The Board of Missions asks the question every quarter whether Missionary Societies have been organized and whether missionary collections have been regularly taken. These questions every missionary must answer. This is right, and we hope the Board will strongly insist upon the fulfillment of this part of the obligation taken by every missionary under the Board—for an obligation it is, in

fact. Any man who will not train the people to give to missions, and insist upon them to make regular offerings for this cause, should not be retained as a missionary.

Church Extension Again.

THIS is getting to be an old subject to the readers of the MISSIONARY GUARDIAN; but as it is about the most important subject before the Church, we must continue to bring it up time after time.

I suppose the missionaries in our large cities will bear us out in the assertion that the purchase of lots and the erection of chapels is a work fully as important as the founding of the missions themselves. To get these, requires more hard work than the organization and ingathering of the congregation in its beginnings. Only those who are engaged in the work can fully appreciate the difficulties at this point.

A congregation of forty or fifty members can easily be gathered in any of our large cities. That many members of our Church can usually be found who still have interest enough in their own Church to join in the movement of the organizing of a congregation.

The services of such an organization are usually held in a hall or in some room that can be rented for the purpose. The services may be fairly well attended and the members greatly interested; but the outside world will stand and look on to see what will come of the movement. So long as no permanent home has been secured for the mission, so long certain persons will not identify themselves with it, because they are not sure but that the whole effort will come to an end in a comparatively short time. In other words, no mission can be expected to enlist the confidence and support of the outside world, so as to gather into its fold this element, until it has a home of its own and is known to be a fixed fact in the commuity.

To assume this character, the mission must have a lot and chapel of its own. But how can fifty young people, who have gone into the city to make a start in the world, be expected to purchase a lot for from $3,000 to $5,000 and erect thereon a chapel which with sewerage, street paving and walk will cost at least $6,000 more? Or, we will suppose that the chapel will cost less, even then how can this work be done? It simply cannot be done at all without help.

But let the Board say to such a mission, "We will purchase the lot and hold it for you, say six years without interest. During that time you erect the chapel and pay for it; and at the end of the six years you must begin to pay for the lot by installments,"—then there will be hope for that mission. Without such help there is little hope for missions in large cities in this age.

For the creation of such a fund with which to do such work, the whole energies of the Church should be bent to-day. Without it we must remain in the country districts. With it we can go into the cities and do a great work.

The wonder is that the Church has not long since realized the need of such a fund. Without it the Church may annually graduate dozens of young men from the seminaries, and raise thousands of dollars for endowments, and gather many beneficiary students into our institutions of learning, and yet we must remain largely in the rural districts.

With the above facts staring us in the face, may we not hope for great improvement in the near future along

this line of church work? Can we not arouse our Church to a sense of the importance of this work?

The Church Extension Funds are usually put in sums of $500, bearing the name of the individual contributing that sum. Are there not many in our Church who can give that amount? There certainly are. Why may not congregations give that sum and let the Fund bear the name of the congregation making the donation? And again, what reason is there for a single Classis in the English portion of the Church to fail in raising such a Fund? With some of the weaker Classes in the West it might be a struggle, but we feel sure that they will come up to the work if the matter is properly presented.

Why might we not have a hundred of these $500 Funds in five years from now? If the Church fully appreciated their need, we would have them. That sum would largely settle the missionary policy of the Church.

Too Bad.

WHAT is too bad? Why, the fact that in many charges of our Church not a single copy of the MISSIONARY GUARDIAN is taken. We have traveled from one charge to another, and could not so much as find a single copy to read. This is not overdrawn. It is the sad truth. Even many of our pastors do not take it.

How sorry we feel, at times, on this state of affairs! The GUARDIAN is not perfect. It does not compare with the *Missionary Review of the World.* If it did, it would not be suited to our people. But reading, as we do, similar periodicals of other Churches, we do declare that it compares favorably with them, and in fact, with *any* of them. If pastors of other Churches try so hard to have their members take the missionary papers of their Churches, why should not our pastors try to introduce the GUARDIAN? It is *too bad,* indeed, that so little effort has been made for its introduction. *Let it be introduced.*

All Wrong.

WE find that it is the custom with some of the Classes to send the apportionments when raised, as a whole or in part, to the treasurers, and let them divide the moneys for the various objects. If the apportionments are paid in full, the matter is very simple; but when these are paid only in part, then it is not so easy of adjustment.

We rather suspect that when there is a deficiency some objects fare better than others. We find that in some Classes the contingent expenses of Classes and Synod are paid in full by the treasurers. So also, the beneficiary fund. That brings all the delinquencies upon the mission and church extension funds.

We know of one Classis in which the beneficiary money was all paid, but the same Classis is back on its mission apportionment over $700. This is all wrong. All these interests should suffer proportionately, if any must suffer. The missionaries need their allowances as much and should have them as promptly, as the beneficiaries. We find a delinquency of $2500 on the mission apportionment in one Synod alone; and this need not create any wonder in our minds when we remember that the mission fund must bear most of the delinquencies.

There is another great wrong to which we wish to call attention. We find that while the Synod has apportioned say, sixty-five cents per member, for the different objects needing

support, some Classes deliberately assume only fifty cents of it, and this, too, when the pastors of the Classes, in the sessions of the Synod voted for the *sixty-five* cents apportionment.

We wonder how a Classis can do such a thing? From whence comes the authority? Out of the *fifty cents* are paid all the contingent expenses—and then what is left the Mission Board can have. Need we wonder that there are delinquencies? Let us hope that better counsels will prevail in the future.

A Sad Fact.

IT is a sad fact that the eight Synods of our Church do not send in sufficient funds to pay the one man employed as missionary at the port of New York. At this writing there is a deficiency of more than $200, unless funds have been sent in quite lately.

Can any one account for this state of things? We always dislike to bring up matters of this kind, because we have no pleasure in looking at the dark side of things. Yet facts are facts, and these facts the Church should know.

It will not do to say that the amount needed for this work has only lately been voted. No, that will not do, as it is only a little more than a year until the General Synod meets again.

We know we will not be thanked by many for advocating it, but we believe the best thing that can be done is to hand this whole matter over to the German Synods, and let them manage that mission and sustain it. At the present rate it must come to that, finally. On the other hand, the English Synods might support the Hungarian missions entirely. In that event, each would know what work must be done.

The 1000 Fives Fund.

About March 1, 1890, a little circular was sent into the Classes and Synods then under the General Board, asking for 1000 five-dollar pledges with which to do additional work by the Board. This was made especially necessary from the fact that so many charges fail to pay their apportionments in full.

It was then thought that these 1000 fives might be obtained in at least two years, and that an effort should be made to that end. The two years are up, and 1049 "fives" have been secured. Not quite all the pledges have been paid as yet, but with perhaps few exceptions all will be paid.

The $5000 thus secured have been and will be a great help to the Board. From this source have come the Church Extension Funds, in part, which have been such an advantage to the work.

We deem it best to continue this fund in the present form, at least, until the Board shall decide what new plans shall be used for the gathering of additional funds. We shall also continue to acknowledge the same in the GUARDIAN.

Receipts for Home Missions for February, 1892.

Home missions, General Synod	$579.70
Hungarian missions	73.30
Harbor Mission, New York	246.87
	$899.87

CHARLES SANTEE, Treas.
532 North 6th Street.

This and That.

—The Mohican charge, Rev. G. E. Metger, gave an average of fifty-seven cents per member for the Special Church Extension Fund.

—The Board must have about $1,400 by April 19, when the full

Board meets, to make up deficiencies. If the apportionments are paid to date, this can easily be made up. Brethren, hurry along your funds.

—The Shelby, Ohio, congregation paid an average of seventy-six cents to Special Church Extension Fund. That was well done for Shelby.

—On March first both the Harbor and Hungarian mission funds were considerably in arrears. This should not be, and would not be if the promised funds were sent into the treasury, as they should be.

—Let all the members of the General Board remember that the full Board meets at Lancaster, Pa., April 19th, at 7.30 P.M. As every member is supposed to read the MISSIONARY GUARDIAN, we deem this notice sufficient.

—At the meeting of the full Board on April 19th the work of unification of missions in the English Synods will be fully consummated as per agreement entered into at Altoona, Jan. 14th, 1892.

—The English Synods are five in number, with a membership of nearly 160,000. If we can succeed in getting this membership thoroughly interested in the cause of missions, a great work will be accomplished in the future.

—Of the forty-three missions now under the General Board, all but eleven are in towns and cities of over 5,000 of a population. This fact is an evidence that the Board is not squandering its funds on unimportant points.

—The Board has at least five important cities in view where missions are called for. The lack of funds is the only reason why these cannot be taken up at once.

—How many of the graduates of our Seminaries who will finish their course in May next will offer themselves for the home mission work? There will be a number needed this spring and early summer.

—A young man can do nothing better than to go into a mission field. Many a young man of talents has buried himself in some old broken down charge, who might have been a great success in a new field where his energies could have been used to better advantage.

—Have you a Missionary Society, dear pastor? If not, then try to organize one. No matter how small and seemingly unimportant at first, you will find it a power for good in a short time. Try it by all means.

—Do not hold missionary moneys until the end of the year, as some do. Remember that the missionaries must be paid quarterly, and you should send in all the missionary money you can gather at least once a quarter.

—Do you, as a pastor, in your pastoral visits, speak to your people especially about the great work of missions —the need of helping others? If not, do so, and see what the results will be.

—Dear reader, if you could hear the appeals that are made for the establishment of missions here and there, your heart would be made to ache. How sad, that we cannot answer these appeals. But this state of things should, after all, be a matter of encouragement to us. It is the evidence that God is giving us a work to do. The question is, are we willing to do it?

Mission Echoes.

—The young mission at St. Joseph, Mo., from what we hear of it, still gives signs of vigor and activity. Additional members are found in the city, who come in to help along the good work; while a number of outsiders, as well as members of other churches, evince a commendable interest in the enterprise.

—Bro. Novinger, of the Hiawatha, Kansas, mission, writes us that missions do not look as encouraging in the Baker congregation of the mission as they might; but he tells us that he is determined by the grace of God to push the work in the field. These are brave words, and mean success.

—The Board had given Bro. Stauffer leave of absence for a few months to gather funds for his new chapel in Lincoln, Neb., but he writes us that he has about concluded to stay at his post, and solicit help by correspondence. Unless he changes his mind he will only, by letter and appeals in the church papers, ask for more help. May we not hope that he will get liberal responses to his appeals?

—Frequently our attention is called to Omaha, Neb., as a fine opening for the establishment of a mission. We have no doubt of it—and it shall be done as soon as our means will justify the attempt; but that time is not just yet. The same can be said of many other cities.

—We have a number of missions under the Board that have come so near the line of self-support that we hope they will step across that line this spring, and that we can report the fact to the Board at its ensuing meeting. Remember, brethren, that other points are in need of help. Please consider this seriously.

—We last month reported the fact that a number of the missions had received large accessions to their membership. The same good news is coming from other missions. We are glad to hear this as it is an evidence that the missionaries are hard at work.

The Relation of the Y. P. S. C. E. to the Mission Work of the Church.

PROF. T. H. SONNEDECKER.

THIS seems to be the missionary century in the history of the Christian Church, and this also is the missionary decade of this century.

We are not in the morning of missions, but we are rapidly approaching their noontide. The Sandwich Islands have been transformed within a few decades from cannibalism to a Christianized civilization. At present the authorities of Japan are considering the advisability of making Christianity the State religion, while less than twenty years ago the sentence of death was pronounced upon every missionary who set foot upon Japanese soil. China, with her 40,000 converts to Christianity, has laid a strong foundation upon which she is commencing to build an imposing superstructure of Christian civilization. India and Africa are doing likewise.

All this calls for a corresponding consecration of power, energy and resources in our own country and Europe. What mean the agencies that are springing up in this country within the last few decades? There is the Women's Missionary Society in all our Churches, a most powerful factor in collecting money and giving inspiration to the work at large. The students' volunteer movement is also securing grand results in this country alone. Some 5,000 young men and women who are now in our Colleges and Universities, our Theological Seminaries and Preparatory Schools, have pledged their lives to this grand work. Last of all comes the Y. P. S. C. E. as an agency separate and entirely independent from these other two.

These influences arising at this time seem to be providential in their character. They are like the motives awakened in the hearts of Zwingli, Luther and Calvin. These motives were contemporaneous, and the world was ripe at that time for the great Ref-

ormation. The world is now ripe for its evangelization. These agencies may be called for this special work, like Zwingli, Luther and Calvin were called to inaugarate the Reformation of the sixteenth century. Remember the beautiful lines of Cowper, that

> "God moves in a mysterious way.
> His wonders to perform;
> He plants His footsteps in the sea
> And rides upon the storm."

The Y. P. S. C. E. is a very important factor in the mission work of our Church. It must be admitted that as a Church we have not accomplished what we could have done. We were never awakened to a sense of our duty in this respect, but it is never too late to improve.

In the first place the Y. P. S. C. E. can help the Reformed Church wondrously at the present time. We need money. There are calls made almost constantly for men, Grand openings in our western cities are reported and announced to the Board. There may be several families who have always been thoroughly in love with the Reformed Church. They were identified with the Church in the East. They sacrificed and toiled for her advancement and welfare. They may have followed their parents, who died in the Reformed faith, to their last resting-place in the old church yard in the East. These families have gone west with the march of population. Many Christian families of other Churches are likewise without a church home. These would be willing to join the first organization established. Thus the strong plea comes for some help to build the church, help to support a pastor until the church is strong enough to stand alone. In many cases this strong plea was denied on account of a lack of funds. Other Churches have gone in and possessed the ground. Our families after being denied, were absorbed in these aggressive Churches. A lack of funds has weakened us numerically in the great West. However, we must reap what we have sown. We refused to sow in our western cities by neglecting to contribute of our means, so that our harvest has been small. It will, however, be larger in the future.

There is also a need of money in the foreign field. We should have more missionaries in Japan, for that nation is calling for help. The Board could use more men if there were more money in the treasury to send them. We have never sent a man to China, India, Africa or South America. These nations also need salvation, so that they may be lifted out of their present degradation and superstition. In China, only one person in every ten thousand ever heard of the blessed name of Christ. In India and Africa about the same proportion exists. In the face of these facts, do we not need more missionary money? The Reformed Church should surely send a few men to these nations to preach unto them the blessed name of Jesus. Other Churches are doing this and are reaping the glory.

We need enthusiasm. Many of our people are not awake to a sense of their duty. Perhaps the pastor is responsible for this. He may never have enlightened the congregation upon the needs of the missionary cause, and so that congregation is sleeping. The older portion of the congregation may have passed that period of their lives that is characterized by life, activity and enthusiasm; but the younger members are all aglow with this excellent quality. If it is directed in the missionary line, they will accomplish much and set fire to

the hearts of those older by their zeal.

The Y. P. S. C. E. is the life of many congregations. If other congregations would give their young people a chance, they too would be renewed in their strength. It is a plan of the Y. P. S. C. E. to contribute just two cents per week to the cause of missions. Every young person can do that, and would do that if encouraged by the pastor. Instead of our Church contributing the small sum of thirty or forty cents per member, we would increase that to over one hundred cents per member. Many of our Societies now are able to support a native missionary in foreign lands. If our congregations would give a hearty word of encouragement to this Society, it would send a thrill of enthusiasm, life, power and consecration throughout the entire Church.

If this were done, it would not only help the Church wondrously at the present time, but marvelously also in the future. Our Y. P. S. C. E. to-day will be the vigorous organization in ten years hence. If the young people are trained to give now, they will surely give when they are more able. The systematic giving of two cents per week now, will develop into the systematic giving of one dollar a week when that young man may be earning good wages for himself. A healthy child will make a healthy man, as a rule; so will a pure child grow up into a pure man. A consecrated generation of young people in the Reformed Church, trained by work, trained by systematic giving to the great cause of missions, trained to stand by their pastor, trained by personal sacrifice,—will make the Reformed Church in the next generation one of power in every worthy line.

Let the Y. P. S. C. E. and the Women's Missionary Society go hand in hand in their endeavor to gather funds, and our treasury will be replenished. More men and women will go to the foreign field. God's work will be glorified. The nations of the world will be brought to a saving knowledge of our Redeemer. Our young people must be trained to this special work. The Y. P. S. C. E. will serve to do this necessary work.

Again this activity will beget a willingness among our children to consecrate themselves as missionaries and teachers. Their sensitive natures will hear the Macedonian cry, and willingly they will respond, "Here am I, send me, send me." Nothing in this life is so noble as to deny one's self for the welfare and salvation of those who have never heard of the blessedness of Jesus.

The Christian Endeavor Society with its million members and more, will accomplish great things in the future history of missions.

1000 Fives.

Shares received during the month of February, 1892, on the 1000 Fives Fund.

Rebecca Lidigh, Mohican, Ohio	1
John Garst " "	1
Edward Helbert " "	1
J. L. Metcalf " "	1
J. E. Covert " "	1
Mohican, Ohio, charge	9
John Strock, Shelby, Ohio	1
Mary Kuhn " "	1
Jacob Hawk " "	1
Daniel Crum " "	2
Michael Crum " "	2
Lottie Kuhn " "	1
John Shont " "	1
Jacob Crum " "	1
Geo. Souders " "	1
Shelby, O., congregation	4
Geo. Lockard, Pulaski, O.	1
Bunker Hill charge, O.	5
Enoch Garman, Salem, O.	2
Salem congregation	2
Previously acknowledged	1010
Total	1049

OF THE BI-SYNODIC BOARD.
Edited by Rev. T. J. BARKLEY.

—*We hope that all our Sunday-schools that are open at Easter will have large offerings for home missions; not only those that heretofore have helped to fill our treasury, but also many more.*

Give us the Easter Offerings.

OUR missionaries are paid in full to January 1, 1892, but attention must now be called to the fact that *our income for three months past has been very small;* and by April 1st we may not be able to pay them promptly in full to that date.

No doubt many charges intend to give us their Easter offerings, as they have done for some years past—let them be large; and we earnestly beg others to do the same. If we have a large income at Easter, and if the money is promptly sent in to our treasurer, then we will again be in good financial condition.

As the transfer of our missions to the General Board takes place in April, dating from April 1st, it is particularly important that we make the transfer without a debt, even a small one.

Brethren, do not fail us in this need. Make early preparation for the Easter offerings. Give the people a plain statement of the work and its wants, impressing the fact that this is their own work, and they will do their part. Get the case clearly before them several weeks before Easter, that they may think over it.

How to Receive Him.

IN the last MISSIONARY GUARDIAN was an article, "Do you not need Him?" on calling in the Superintendent of Missions to tell the people about our work; and having read that, you will all the more appreciate what follows. It is not enough to call the Superintendent; he should also be rightly received, if his message is to have force with the people. And while he has written what follows, he has merely written what an earnest pastor lately said to him. With this statement he feels the more free to tell the brethren how to receive him.

When the pastor tells his people that the Superintendent of Missions (or anybody else) is coming—and I mention this only as a useful hint—he must not apologize for his coming, saying in substance that he wanted to come and that the pastor did not like to refuse him a hearing, and further, that he (the pastor) hopes that no one will stay away, but patiently bear the cross, &c., &c. Oh, no; the announcement should be of a different style, something like this:

"Brethren, the Reformed Church is doing a great work, and we want to have a share in it. We want to train our children to enjoy their church life by learning to help forward all these movements. This man will be here next Sunday to tell us how the work is going and what its particular wants are. We all need to know all that we can about these things. This is our work, and this man represents it. He is our servant and we will bid him welcome. After service please come forward and meet him. He feels interested in our people and will be glad to see you. Do not forget to tell others of his coming."

Under such training the people see the man through a clear glass. He is not an intruder, not even a stranger, but he is to them a teacher sent from God, and they listen to him as His servant, and very likely they are then really benefited by his coming.

I do not want to play too long on

this little string, but without a doubt hundreds of our congregations would be greatly benefited by a visit from the Superintendent of Missions. Many of our people are not doing much for this work, but only because they do not know much about it. They give but little because they do not understand their own relation to the work and to the Board that manages it for them. They give a little because the pastor asks for a collection, and they give because they respect him and have confidence in him; but they give so little as they do, only because they do not see the greatness of the work and their own personal relation to it.

Let them have a plain, business-like statement of the case, and they will give more; even cheerfully, loyally and royally will they give, because there is now an intelligent interest.

"I have learned much from that address," said the young man in the vestibule, one morning after service.

Chambersburg, Pa.

THE Superintendent last month had the pleasure of spending a Sunday with the Reformed people of this town, Zion's in the morning and St. John's in the evening.

At Zion's the Missionary Society was celebrating its twelfth anniversary in a special service. The offerings of this congregation for home missions during the past twelve months were $253, and for foreign missions $360. This may be called large giving, from a membership of only about four hundred, considering that they give largely also to other interests of the Church. These sums include what was given by the Sunday-school, the Missionary Society, the Sisterhood of Martha and Mary and by the congregation. The Board has no warmer friends than those in Zion's church.

Entering St. John's at 6 P.M., missionary Shontz and I enjoyed the Young People's meeting, a service of song and prayer with an address by one of the members, followed by the regular evening service.

The mission has just built a parsonage as a step toward self-support, a suitable building well located and near the church. For this purpose some money had to be borrowed, but what this mission has already done in the building of the church, gives assurance of what will be done in the payment of this debt, for all are working together to this end.

Income for February.

Bi-synodic Board.

For missions	$519 67
For church-building	81 00

Board of Foreign Missions.

For general treasury	$2685 31

Making and Breaking Wills.

In 1891 more than 4,000 wills were contested in the Courts of the United States, and about 60 per cent. of these were broken. This should teach several lessons:

1) Give all you possibly can in life, and so be your own executor, besides enjoying the pleasure here already of seeing your gifts at work.

2) Make your will, not on your sick bed and in the face of death, but in health and in calmness, so that no thirty day limitation nor the plea of undue influence may thwart your sacred purpose.

3) See to it that he who writes your will understands well the titles of the various Boards and corporations of the Church named in your bequests.

A Feeble Folk.

YOU cannot read the story of the early state of the Reformed Church in this country without pity-

ing the helpless people who literally were sheep without shepherds.

For example, take the year 1751, just one hundred and forty years ago. Two ministers had lately died. Another was very feeble. Lancaster was vacant. Seven congregations near it were vacant.

"Father Boehm's charge [in Montgomery county] was vacant. So also were all the congregations in the regions of the Lehigh, the Delaware, and in New Jersey. West of the Susquehanna there was no one but Rev. Mr. Lischy at York. Monocacy, Conococheague and several congregations in Virginia were all without a shepherd. Indeed, of the sixteen charges arranged by Schlatter and including forty-six congregations, only six charges, composed of fourteen congregations, were properly supplied; while the charges including thirty-two congregations were entirely shepherdless. Such were the wants of the churches; and all help and encouragement from the Fatherland seemed shut out by the dark cloud of war. No wonder that this state of suspense became painful, and caused an earnest inquiry for speedy relief."—*Life of Schlatter*, p. 70.

In this state of things Schlatter was sent by the small Synod to Europe for help. Leaving his young wife in Philadelphia, he crossed the Atlantic and spent eighteen months in Holland, Germany and Switzerland, talking, writing, preaching and visiting, in behalf of the needy flock in America; and on his tiresome journey home he brought with him six young ministers and seven hundred Bibles, besides bright hopes of large help still to come.

The whole story is not only interesting, but also inspiring. Such heroic and persevering effort as Schlatter made, such self-denial as he endured, such anxious toil as those early missionaries bore, such dearth of service and pastoral care as our people suffered,—these are lessons for us which will make us better Christians and more earnest in missionary work.

Needed.

Rev. D. P. Lefever, of Burlington, N. C., needs more Sunday-school papers. In scores of our schools five, ten or twenty copies of *Sunday-School Treasury*, of *Sunshine*, of quarterlies and other matter are left over, and all these lie around wasting. Please send them where they are needed.

Missionary Lefever will be glad also for hymn-books, either the Eastern or Western. In two of the congregations the Western Hymnal is used, and copies of this would therefore be more suitable for the other congregation; but any Reformed hymn-book will be acceptable.

—The Church Erection Board of the Presbyterian Church has, since 1885, had a Manse Department which loans money for the building of parsonages in missions; and in this short time about 200 homes have been secured for missionaries, largely owing to the fact that a Christian woman, in 1886, gave $25,000 as an endowment. The editor of *Church at Home and Abroad* calls attention to the fact that special gifts for this work come almost monthly from women, and that the ladies in the missions usually raise the money for the three yearly payments of the loan.

—Daniel Hand, who lately died in Guilford, Conn., four years ago gave $1,000,000 to the American Missionary Association for the education of the negroes of the South. It is said that half a million more is left by will to the same object.

—The death of Bishop Samuel Crowther, in Africa, recalls his interesting early history. Born in Africa, stolen by slave dealers, sold for tobacco, traded off for a horse, rescued by a British vessel, taken to England, converted in 1825, educated for the ministry, gave his whole life to missions in Africa, some years ago made Bishop for the coast region—that is the story of Adjai, the slave boy.

—The Board of Foreign Missions has lately received two legacies of $500 each from two brothers in Montgomery county, Pa., John and Jacob Kinsey, Mennonites, who had heard of the missionary work in Japan and other heathen lands. They left legacies also to the Lutheran Board of Foreign Missions.

—Mrs. Mary Stuart, widow of Robert L. Stuart, died lately in New York, leaving by will about $5,000,000 to various Boards of the Presbyterian Church and to scores of institutions in New York (Hospitals, Libraries, Homes and Societies). Both she and her husband gave large amounts to these interests while living.

—Rev. D B. Shuey reports that an excellent opening is found in Denver, Col., for an English church to take the place of the German that is there. The latter has a good property near the business part of the city, but is not growing. The pastor thinks that a German-English congregation would prosper.

—"What will be our relation to our Board after the transfer?" said one of our missionaries. By the transfer, it was answered, you will pass from the *control* of our Board, but you will still be under its supervision, and your quarterly report will be made to it just as now. You need not fear that any violence will be done to our missions.

—Missionary Robb, Williamsport, Pa., has been preaching a series of sermons on the book of Esther: Introductory sermon; The queen of queens; Revenge hung on its own gallows; Fidelity rewarded; A wicked king the instrument in the providence of God.

Missionary Questions.

BY THE REV. J. CLARK.

O ye followers of Christ, who live
In happy Christian lands!
Have you fully, plainly understood
Your sovereign Lord's commands?
Have you carried forth the message which
On Olivet He gave?
Have you told the great wide world around
That Jesus died to save?

Have you each, in deep and solemn thought,
Bowed down before His feet,
And, moved by warm affection, made
Surrender full and sweet?
Have you given to Him your heart's best love,
Your wealth, your strength, your all?
Does not your dedication word
Stand pledged beyond recall?

Have you each, in very deed to Christ,
Your promised offerings given?
Your solemn vows, are they brought to mind,
All registered in heaven?
Do you think of sorrow-laden souls,
And plead for them in prayer?
Do you speak and work and live for Him
Whose sacred name you bear?

Do you never give more thought to self
Than you do to Christ your king?
Does your past neglect of duty's claims
No sad remembrance bring?
Can you not do more to honor Him
Whose boundless grace you know?
Oh, will you not now, in plainest way,
Your love to Jesus show?

Did you ever feel, in your heart of hearts,
The blessed Saviour's love?
And do you not long for the glowing zeal
That seraphs feel above?
Oh, will you not use what talent you have
In helping His cause along?
In doing His will His blessing is gained,
And faith becomes more strong.

Do you ever feel that your own souls
Were redeemed when Jesus died?
Do you know the joy of walking through life
Close up to the Saviour's side?

Ah, surely, then, with tenderest love,
  Your hearts within must burn;
And you ardently long that all mankind
  Your Saviour's worth should learn.

Will you do some little deed to-day
  That the angels will joy to see?
Will you publish abroad the Saviour's name,
  Will you point to Calvary's tree?
Have you nothing to take to God's bright throne
  When life's short day is done?
No record of faithful efforts made?
  No gems for Jesus won?

Will you plead for those who plead for God?
  Will you strengthen their hearts and hands?
Have you felt the solemn force and weight
  Of your blessed Lord's commands?
Have you carried out the precept which
  On Olivet He gave?
Oh, will you not let the wide world know
  That Jesus died to save?

—*Gospel in All Lands.*

Martyrs in Mexico.

MISS ALICE MITCHELL, in *The Church at Home and Abroad*, introduces an account of the persecution of the Protestants by the Roman Catholics in Mexico as follows:—

The noble army of martyrs has been recruited from many lands and during many centuries, and its ranks are still increasing. Within our own times, not only in darkest Africa and on the heathen shores of Asia, but also much nearer home, on our own continent itself, many are laying down their lives for the faith.

It is by no means generally known throughout the Church that scarcely any mission field has, during the last twenty years, added so many names to the roll of Christian martyrs as Mexico. We suspect that this statement will be to many a surprise. But if any one has been inclined to doubt the staunchness of the Mexican character and the courage and devotion of Mexican converts, he would do well, sitting secure himself in a comfortable American home, to follow the blood stained record of the Church in Mexico for the past twenty years. He will soon learn to prize at their true worth those heroic names which have been so generally and so strangely forgotten among us.

Church Building Economy.

BY THE REV. L. H. CONE.

THE best Christian stewardship has an eye to three things in the investment of trust funds—permanency, security, interest—especially the two latter, and still more the last. Both capital and labor are measured by what they earn. It is very pleasant to receive regular and generous returns for money invested. But money is not an end, only a means to an end. Anything, therefore, that combines the two, making money both a means and an end, is deserving of thought.

The underlying principles and financial management of the Congregational Church Building Society do just that. Its funds are perpetually in use, never a day idle. Funds paid to a regularly organized, legally incorporated Congregational church, to aid in paying for a house of worship or a house for a minister, are never paid to a church as a permanent endowment, but as temporary aid. Every aided church promises within three months, or at most within a year from the date they receive the aid, to send a contribution to the treasurer of the Church Building Society, or, if they had a loan, an installment on the loan. As a rule, loans are to be returned within five years, grants as soon as the generosity and ability of the church can do it.

In this way two things are secured —the cultivation and continuous exercise of the principle of practical good-fellowship between the aided churches and those sending aid, the use over

and over again of funds put into the work. For example, a good lady put $1,500 into the work as a a Memorial Loan Fund. It has already become $2,000 by the return of the first $500. The loan went into the church it helped to build, and there it remains in the form of material used in the building. But the church pays back the loan, which when back in the treasury is ready for new uses the same as new money.

One donor, by a gift to the Society of $500, secures the erection of a house of prayer or a home for a minister as soon as it can be built. In five years the loan is back in the Society's treasury. It goes out again to secure the erection of a second church or parsonage; at the end of ten years, a third; at the end of twenty years a fifth, and so on to the end of time. Security is "bed rock" in the form of a first mortgage on the unincumbered property for which the Church holds an absolute, unconditional deed. A fire insurance policy secures against loss by fire. The self-reliance of the church is not compromised, but stimulated, as no aid is offered until the church has done its utmost. The work of church-building becomes a manifolding, self-perpetuating process. The investments are as safe as first mortgages on real estate of about three times the value of the sum loaned. Business men, like the late A. S. Barnes, have pronounced this the best scheme for perpetuating gifts to benevolent work ever brought before the Christian public. It is a clear case of Perpetual Economy.—*Independent.*

The Great Command.

ON a mountain in Galilee our risen Lord said to His disciples: "Go ye into all the world and preach the gospel to the whole creation." More than eighteen centuries have come and gone since that command was given, and two-thirds of the race have not heard the good news. What could have been done in a century has not been done in all these years. Surely it is high time for the Church to awake out of sleep and to bend all her energies to the task assigned her.

All Christendom sustains three thousand ordained missionaries in the field; but what are these among so many? They can only touch the fringe of the great gloom; they cannot dispel the darkness that covers these lands, and the gross darkness that covers these people.

China alone is calling for a thousand men to be sent out in the next five years. In view of the magnitude of the task and the difficulties that lie in the way of its accomplishment, and in view of the resources at the command of the Church, this is a very modest request.

Stanley's latest book ought to cause many to organize expeditions to enter darkest Africa and to take possession in the name of the Lord. From this land where Satan is supreme, where bloodshed abounds, where the darkness is darkest, comes the challenge to the Church to dare and do.

The world can be evangelized in a century; the Church has the men and the money to do it. We have the assurance that our labor in the Lord is not in vain. "For as the rain cometh down, and the snow from heaven and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it. For ye

shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name for an everlasting miracle that shall not be cut off."

May God help us to hasten the consummation of His own grand design, the evangelization of the world.—*Missionary Intelligencer.*

The Bible a Missionary Book.

THE Bible has a missionary purpose. There is but one God, and that one God has but one book, a book which He has designed for the human race in its entirety. It is needed by all, it is adapted to all, and the Bible itself assures us that it is for all. As the decree of King Ahasuerus was addressed to his whole kingdom, and was to be carried into all its provinces, so this Gospel, which issues from the King of kings, is to be borne into every part of the world. Search the Bible upon this point, and it will be found permeated through and through by a missionary purpose.

The Bible abounds in missionary precepts. The Divine demand made upon men everywhere is first to come and receive the Gospel, and then to go and give it to others. The Church's "marching orders" are found in Mark 16: 15. See also numerous other passages which make missions obligatory.

The Bible contains a missionary plan. See especially the Acts of the Apostles, which has been called a "Manual of Missions." The Church in all its members constituted one great Missionary Society, special agents were employed in the work, and the work was begun at the centres of population. The heavenly fire kindled in the great cities is to flame over all the world.

The Bible presents to us missionary persons. The chief biographies of the Bible are missionary biographies. Its most prominent persons are its missionaries, men of genuine missionary spirit, and who did a true missionary work; Noah, Abraham, Moses, David, Elijah and Isaiah in the Old Testament, and Christ and Paul in the New.

The Bible records missionary progress. Of this progress the whole New Testament is a history. The Gospels cover the period of preparation. The Book of Acts shows us the work begun on its world-wide plan, and traces its advancement from point to point, whilst the Epistles are mainly missionary letters from the early missionaries. It reveals how, in a little more than thirty years, the Gospel was carried into all the then civilized world.

The Bible is rich in missionary promises. It is literally gemmed with them from first to last, every part of it sparkling with their heavenly light. Seek out these promises, and mark each in your Bible with a star. The Bible assures us of a missionary presence and power (Zech. 4: 6; Matt. 28: 18–20). Christ is in the message which missionaries are to bear, and Christ is to be in the work which they are to do.

Search the Word, and mark, in addition to the above, its missionary preaching, prayers and praises, or its missionary sermons, supplications and songs.

A question for the reader: If I would be a Bible Christian, must I not be a missionary Christian, praying, working and giving for the cause of missions?—*Christian at Work.*

Work to be Done at Home.

From an excellent article in the *Interior* we take the following telling paragraphs:—

Of the population of our country there are thirty different nationalities in every city of our country having a population of over 100,000.

The immigration of last year represented ninety-seven different countries. From Europe alone came 455,000 immigrants; of these only 122,000 spoke the English language, and of others 92,000 were Germans, 52,000 Italians, 50,000 Scandinavians, and 126,000 of other European countries.

In Texas there are twenty counties dominated by Germans. One-fourth of the population of Chicago and of New York are Germans. One-half the population of Wisconsin is German and two-thirds are foreigners. Minnesota has a population of 200,000 Germans. In New York, Chicago, Baltimore and Omaha there are nearly 100,000 Bohemians. In Minnesota there are 50,000. La Cross has 30,000 population, only 8,000 speaking the English language.

The Pastor and Missions.

The clergyman in his parish is the best advocate for missions. If his heart be aglow with love for souls, with zeal in his Master's service, and with fervent desire to sustain and foster the missions of the Church of which he is a minister, he better than any one else can call forth a response from his people. As he goes from house to house, from one to another, pleading the cause of the perishing, he will be helping indirectly, but none the less surely, the works which lie nearest to his hand, and his own support will come more freely out of the unselfish effort which he makes for others.—*Spirit of Missions.*

Missionary Work.

1. The ground of it.—Luke 24: 46, 47.
2. The need of it.—Rom. 10: 12–15.
3. The purpose of it.—Gal. 3: 13, 14; Acts 26: 18.
4. The motive of it.—2 Cor. 5: 14; 11: 8, 9.
5. The result of it.—Acts 22: 28; Rev. 11: 15.

—Of the $400 assumed by the W. M. S. of Wyoming Classis, nearly three-fourths have beem paid, but many congregations have as yet paid nothing. The Society is selling large numbers of Miss Hollowell's photograph.

—Miss Minnie M. Basam, of Hummelstown, Pa., has been appointed treasurer of the W. M. S. of Lancaster Classis, instead of Mrs. J. F. Moyer, who has removed to Altoona, Pa.

—The W. M. S. of Philadelphia Classis in February held two interesting sessions in Norristown, Pa. Two auxiliary Societies were admitted (Christ Church, Philadelphia, and Kimberton, Pa.), and various sums were voted from the treasury. Mrs. A. M. Bailey, missionary from Burmah, made an address. The President, Mrs. S. R. Bridenbaugh, owing to the continued illness of her husband, could not be present.

—The Missionary Society at Martinsburg, W. Va., on February 14th, celebrated its eighth anniversary. Rev. and Mrs. J. P. Moore added much interest to the occasion, in private and in public. The offerings were $50. The reception and "Japanese Tea" at the parsonage on Saturday were delightful. An "American Tea" was given on Monday by one of the members. The monthly income of the Society is $10. In these eight years the Society has raised about $1000.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Editorial Notes.

—The receipts in the treasury for the month of February were $2685.31. This is $170.40 less than the corresponding month of last year. The amount received, however, is a liberal one, and if it can be maintained for the month to come, the Board will soon be relieved of its embarrassments, and the way opened for the prosecution of its work with renewed vigor.

—The above liberal amount was in no small part secured by personal solicitation. If our ministers, when making an effort for foreign missions, will take the pains to present the cause personally to some of their abler and more liberal members, they will add largely to the amount realized. This would not require toilsome labor,—merely handing them a subscription book, and offering them an opportunity, will in many cases beall that is needed.

—Miss Hollowell's furniture and effects, which were shipped about the time she left in last October, from New York *via* the Suez Canal and the Indian Ocean, reached Sendai January 14, being nearly three months on the road.

—The judicious and successful management of the Girls' School in Sendai, under the principalship of Miss Lizzie R. Poorbaugh, is a matter of great satisfaction to the Board. It has involved a tremendous burden of labor, care and responsibility; and the patience, prudence, skill and firmness with which she has administered the trust, in the midst of its manifold embarrassments and difficulties, entitles her to the commendation and confidence of the home Church. She is the right lady in the right place, and hearty thanks are due to Providence for giving her to us.

—We are sorry to learn that Bro. Hoy's health is suffering under the strain of overwork. The necessity of relief seems to have come to be imperative, if disastrous results would be avoided. How gladly would the Board hasten to send out the needed assistance, if only the necessary means were at its disposal.

—Rev. J. P. Moore has completed a two months' tour in visiting our churches in the interest of our foreign work. He has presented the cause in Baltimore, Md., Washington, D. C., Frederick, Md., Martinsburg, W. Va., Reading, Pa., Lancaster, Pa., besides a number of other places. He was everywhere gladly received, and was greeted with large and interested audiences. The efficiency of his labors is already beginning to appear, as may be seen by the receipts of the treasury.

Mrs. Moore accompanied him in part of his itinerary, and afforded great pleasure and instruction to a number of Sunday-schools and assemblages of ladies, by her very interesting narration of her experiences and observations in Japan. After a sufficient rest, Bro. Moore will resume his visits to the churches. It is expected that they will return to Reading and give an evening public entertainment, at which there will be illustrations of Japanese social customs in native costumes, together with a stereopticon lecture. He has over an hundred scenes of the country, life and customs of that far eastern people. This will be for the benefit of our treasury, and it is confidently expected that the proceeds, added to the contributions

made during his recent visit, will exceed $1200 from that city.

—Recently our supply of collection envelopes became exhausted before we succeeded in renewing it, in consequence of disappointment on the part of our merchants. We beg to say that our supply is again ample, and we will be glad to supply congregations desiring them. Please state the number you wish.

—The offerings of the Reading Reformed churches for foreign missions in connection with the recent special services, are as follows: First church, $60.86; Second church and school, 115.87; St. John's, $50; St. Paul's and school, $500; St. Stephen's, $50; Zion's, $60; Calvary, $62.52; Olivet, $15.00; St. Mark's, $4.00; St. Andrew's, $60; Woman's Meeting, $28.50 —total, $1006.75.

—Letter postage to Japan is *five cents for* HALF *an ounce or any fraction thereof.* Should a letter with a five cent stamp on it be found to weigh even a very little over half an ounce, the charge on the excess will be double rates, that is, *ten cents.* Lower class mail matter is double our home rates.

A Blind Japanese's Liberality.

SEVERAL weeks ago in a letter published in the church papers, Rev. D. B. Schneder gave us the following illustration of the self-denying spirit manifested by the Japanese Christians:

"In the town of Kawamata, way up among the mountains of Fukushima Prefecture, there is a handful of some nine or ten believers. Among them is a blind man whose occupation is that of an *amma.* An *amma* is a blind man who goes about giving the people the treatment of *massage*, that is, rubbing the skin and kneading the muscles in case of sickness or fatigue. This Kawamata *amma*, having heard about our Sendai Theological Seminary, felt it his duty to do something for the school, too. Though his daily earnings were small, he determined to save five *rin*, or half a *sen* daily. (A *sen* is four-fifths of a cent.) For four months day by day he laid by his five *rin* regularly. Sometimes his earnings were so small that he had to deny himself of food in order to save his five *rin.* One day he earned only three *sen;* still he saved his five *rin.* The other day, when on a visit to one of our evangelistic stations, I received, among other free-will offerings to our School, *sixty sen*, as the precious gift of this poor blind man."

Bro. Schneder now adds: "This blind man also saves five *rin* a day the whole year round for the evangelists' salary. Fifteen *sen* per month is his regular contribution. His effort for the Theological Seminary was therefore not a mere spasmodic one. He is a model *systematic giver*—an example for many in Christian lands to follow. I may add that nearly a year ago I administered the Holy Communion for the first time in the town of Kawamata, to a little company of nine believers, the happiest one among whom was this blind man."

This assures us that the Japanese Church will support itself as soon as it gains sufficient numerical strength.

Evening Entertainments.

MANY foreigners have wondered what the Japanese do at night, and how the long winter evenings are spent. On fair and especially moonlight nights, most of the people are out-of-doors, and many of the children with them. Markets and fairs are held regularly in Tōkiō and in the other large cities.

The foreigner living in a Japanese

city, even if he were blind, could tell by stepping out-of-doors, whether the weather was clear and fine or disagreeable. On dark and stormy nights, the stillness of a great city like Tōkiō is unbroken and very impressive; but on a fair and moonlight night, the hum and bustle tell one that the people are out in throngs, and make one feel that it *is* a city that he lives in.

In most of the castle towns in Japan, it was formerly the custom of the people, especially of the younger, to assemble on moonlight nights in the streets or open spaces near the castle gates, and dance a sort of subdued dance, moving round in circles and clapping their hands. These dances often continued during the entire night, the following day being largely consumed in sleep.

In the winter evenings, in Japanese households, the children amuse themselves with their sports, or are amused by their elders who tell them entertaining stories. The Samurai father relates to his son Japanese history and heroic lore, to fire him with enthusiasm and a love of those achievements which every Samurai youth hopes at some day to perform.

Then there are numerous social entertainments, at which the children above a certain age are allowed to be present. But the games relied on as standard means of amusement, seen especially about New-year's, are those of cards. In one of these a large, square sheet of paper is laid on the floor. On this card are the names of the fifty-three post-stations between Tokio and Kioto. At the place Kioto are put a few coins, or a pile of cakes, or some such prizes, and the game is played with dice. Each throw advances the player towards the goal; and the one arriving first obtains the prize.

At this time of the year also, the games of cards called, respectively, Iroha Garuta (Alphabet Cards), Hiyaku Nin Isshiu Garutu (One-Verse-of-One-Hundred-Poets Cards), Kokin Garuta, Genji and Shi Garuta, are played a great deal. The Iroha Garuta (Karüta is the Japanized form of the Dutch *Karte*, English *card*) are small cards, each containing a proverb. The proverb is printed on one card, and the picture illustrating it upon another. Each proverb begins with a certain one of the fifty Japanese letters, i, ro, ha, etc., and so on through the syllabary. The children range themselves in a circle, and the cards are shuffled and dealt. One is appointed to be reader. Looking at his cards, he reads the proverb. The player who has the picture corresponding to the proverb calls out, and the match is made. Those who are rid of their cards first, win the game. The one holding the last card is the loser. If he be a boy, he has his face marked curiously with ink. If a girl, she has a paper or wisp of straw stuck in her hair. — *The Mikado's Empire*, by Griffis.

Council of Missions in Japan.

IN looking over the "Fifteenth Report of the Council of Missions Co-operating with the Church of Christ in Japan," two things specially arrested our attention which we point out to the readers of THE MISSIONARY GUARDIAN.

After speaking of the hostility exhibited in some sections of the empire, by the Buddhists, the Report says: "But on the other hand it may fairly be said of the country as a whole, that the hostility to Christianity and foreigners so manifest a year or more ago is clearly less intense. To this it must be added that the work of the Church

is steadily advancing, and that the amount of evangelistic work possible is limited only by the number of men really qualified to carry it on. Any discouragement in the Christian world regarding Japan has arisen chiefly from forgetting that Japan is still Asia, and that offences must needs come."

This is encouraging and presents a promising outlook.

The other point of interest is the response made to an invitation presented by the General Assembly of the Presbyterian Church in the U. S. A. to the Church of Christ in Japan to take part in the preparation of a "short creed containing the essential articles of the Westminster Confession to be used as the common creed of the Reformed Churches throughout the world holding the Presbyterian System." After acknowledging its appreciation of the courtesy of the invitation, it says:

"And yet the Synod hesitates to accept the invitation. This hesitation arises chiefly because of doubt as to the intention of the words, 'the essential articles of the Westminster Confession.' Do they mean the articles of that venerable Confession regarded as a document containing the truths necessary to a vital Christianity? Or, do they mean those essential to it regarded as a document setting forth a differentiating system of theology?

"The chief foes of the Church of Christ in Japan are Buddhism, Pantheism, Materialism, Agnosticism, Rationalism and Unitarianism. Against these any Confession cannot but be antagonistic. But all the evangelical Churches of Christ are friends. And towards these the Synod is constrained to believe that its Confession of Faith should be only irenic.

"This being the conviction of the Synod, in the year 1890 it ventured upon the task of framing such a Confession. That Confession is doubtless far from perfect. But the Synod is persuaded that, at least for Japan and for the present time in the history of the Church of Japan, the principle governing the construction of that Confession is the right one to follow.

"If therefore the words 'the essential articles of the Westminster Confession' are to be interpreted as implying a different principle of construction, the Synod fears that the appointment of a committee by it to take part in the work would not really further the purpose contemplated in the invitation."

Whatever else may be thought of the wisdom of this reply, the spirit of prudence exhibited, and the determination to avoid dismemberment of the body of Christ by insisting upon non-essentials, are certainly to be commended.

Two Mistakes.

TWO mistakes! Who makes them, and what are they? The ladies make them, and what they are will be readily discovered.

First, the definition that many of us are giving to the words *mission* and *missionary*. Mission means a sending forth, a message; missionary, a messenger sent to teach religion. If we agree with these definitions, what a mistake we make when as Missionary Societies, instead of using our contributions to further the work of foreign missions, or to help the poor struggling churches under the care of our various Home Boards, we collect money and devote it to an Orphans' Home, the payment of a debt, or the purchase of a carpet for the pulpit, or of a stained glass window for the church, or for some other local need.

Truly, "these ought ye to have done, and not to have left the other undone." Let us be careful how we confound the work of *general benevolence* with the *more definite* missions.

A still more unfortunate mistake attracted our attention a short time ago. A Woman's Missionary Society pledged itself to pay one hundred dollars toward a certain department of work. The act of forwarding money was new to some of the officers of contributing Societies, and, following advice received from sundry quarters, they paid their money through various channels. The consequence was, that of the one hundred dollars pledged, only fifty-five were paid. But here the mischief only begins. Easily disheartened by failures, this Society resolved that this year, instead of pledging one hundred dollars, they will pledge *only fifty dollars*, and thus save the trouble of following up these inexperienced officers of contributing Societies!

Ladies, will you not reconsider? Every dollar pledged to the W. M. S. G. S. in support of the foreign work they have assumed is needed; and the women of the Church, in so readily yielding to obstacles, miss the blessing that comes to their own hearts and lives.

The world says, "Nothing succeeds like success;" and can it be possible that Christian women in our Church will allow themselves to be thus foiled at the outset? MIRIAM.

Letter

FROM MISS LIZZIE R. POORBAUGH.

Sendai, Japan, Jan. 13, 1892.

DEAR FRIENDS: During the five and a half years of our stay in Japan we have not failed to give you a report of the Christmas in the Girls' School; nor must we fail to do so now. This year there has been so much to think about during the Christmas season that the observances of the day itself were allowed to take up but a small portion of our attention until it was actually upon us. Through the benevolence of the St. John's church, Allentown, Pa., under the leadership of Miss Kieffer, we were saved all trouble of thinking about gifts for the girls; and as we had been informed of their good intentions some time last summer, the coming of the Allentown box entirely accomplished the purpose of the kind donors, — yea, more than accomplished it.

Just as we began to think of getting ready for Christmas, the land was visited by the terrible earthquake of which you have all heard. At once every one felt called upon to hasten to the relief of the sufferers in all possible ways. Money, food, clothing, nurses, bandages and what not were wanted.

Like other women who had escaped, the girls of our school did what they could; and when their Christmas box came, a week or two later, they went to work in good earnest, converting as much as possible of its contents into clothing and bedding for the sufferers. Gladly would they have given it all up to the needy; but this was such a wonderful box as to contain something suited specially to certain persons, as well as to any and everybody. So the girls were also abundantly supplied with gifts for themselves, notwithstanding they had generously given all their own Christmas money to the earthquake sufferers.

Perhaps from all this you think the day was not properly celebrated; but such was not the case. In the early morning the carolers were heard un-

der our windows, and all the school, day pupils and boarders, came to take part in the service of song which was held at their request, before daylight. In the evening the service, "Immanuel," was rendered before a small audience of invited guests. Then this day, too, became only a memory, but a very pleasant one.

On the twenty-eighth a large party of us took the train, bound for different points in the same direction—my sister and myself for a long-planned visit to Kiyoto and vicinity. Seven happy days we spent with a dear friend in the old capital of the Empire. Many, strange and fascinating were the sights seen and the facts learned of Japanese industry and patience. If I had time I would tell the young people long stories of queer life and strange occupations of the young people of Southern Japan.

That in which they will probably be most interested is, perhaps, the consequences of the recent earthquake. On our return home we rode fifteen miles in *jinrickishas* through the devastated district. Though the debris had been for the most part cleared away, and the worst places in the broken roads mended, there was still enough to be seen in the smaller villages to show how terrible it must have been. In some places great cracks along the roadside have a decidedly ghastly look, and at others deep holes suggest the "bottom of all things" having fallen out. Along the streets of some towns there is but a heap of mud, stones and plaster, covered over with what was once roofs of houses, while the former inmates are sheltered in little huts of straw, open at one end, and in these one sees the poor wares of the shop-keeper displayed, or the work of the family being done. At one such place, not more than ten by fifteen feet, I noticed an attempt to keep a tea-house, made by a poor old woman, who looked only fit to be in bed, and cared for by some one strong enough to pick up shed and all and run to a bamboo grove should another earthquake come on. But nowhere did we see any beggars. All were at work getting the world into order again. Even the smallest children were provided with stones with which to beat down the ground as it was dumped on the broken places in the road.

To be sure, no one seemed to be working very energetically. Energy is not a ruling trait of the Japanese character. They took it more like a huge joke, and seemed to get a good deal of fun out of the whole matter.

The people we saw, however, were the very poor, who doubtless are better off now than they were before, inasmuch as having had nothing to lose, and but little to keep soul and body together before the earthquake, they now have work to do, as well as having received the charity bestowed upon the district.

Some one has aptly described the condition of the people by likening it to the Japanese gourd, which, being very thin in the middle, is inflated at both ends. You need not be told that one end represents the very poor, the other the money-lenders, and the middle the middle-class people, who certainly find themselves in a very tight place.

While in Kiyoto we met with a number of missionaries conversant with affairs in the earthquake district; and they assured us that, as a consequence of the earthquake and the free-handed charity bestowed upon them, the people in that region are very open to the influences of the Gospel, if only the proper persons can be

found to do the work. It would seem there ought to be no difficulty about that. I have been glad to use this in answer to the girl's questions as to the light in which the earthquake can be regarded as a dispensation from God.

I have often promised to write something of the children of the Mission, in answer to many requests to that effect. I should like to gratify the friends who desire information on this point. Kittie, Mary and Willie are too much like other children to be talked of publicly; *i. e.*, in the eyes of their friends they are the most wonderful and attractive little people in the world; and, like other children, their mission is not to enlighten the Japanese, but to brighten and make glad the homes in which they are living. I can answer for it that they are effectually fulfilling their mission; and also that their radiance is to some extent diffused through the vicinity, for all of the three have many warm friends among the Japanese.

I find I cannot write a very interesting letter about our children. I'll make up for this some time by writing about the Japanese children. Here is a little incident I think you will like: When our school was first opened, we had among the original ten pupils a very bright, interesting little girl of fifteen or sixteen years of age. In the second year of her school life she wished to be baptized, but could never gain the consent of her parents. Two years ago she left school, at which time I gave her such books as I thought would help her in her own life, as well as some chiefly intended to influence her family. Last week I had a letter from her, saying that at last her parents consented to the public confession of her faith, and on Christmas day she testified for the Master by holding a Christmas service in her father's house, for the benefit of her little brothers and sisters and neighbors. Thus has the precious seed borne fruit in this instance, though for two years the young girl has been cut off from all Christian influences save her correspondence with her school mates and myself.

Sincerely yours,

LIZZIE R. POORBAUGH

How was Our Debt Contracted?

NO doubt this question has arisen in the minds of many of our ministers and members. We regard it as a question which they have a right to ask, and one which the Board ought to be able satisfactorily to answer. This, happily, it is able to do.

When our earlier missionaries, after gaining sufficient familiarity with the language, betook themselves more immediately to their work, they soon discovered what had already been discerned by those of other Churches who had been longer on the ground, that the christianizing of Japan could be effected, if effected at all, only through the labors of a native ministry and the christianizing of the home. The immediate necessity was consequently felt for the establishment of schools to train a native ministry and to rear up Christian wives and mothers for their homes. This required suitable teachers and suitable buildings. The schools labored under great disadvantages at first for the want of such buildings. The Church is acquainted with the steps taken during the last several years for the meeting of this want. Meanwhile, such was the success of the schools as to require additional teaching force. This increase of the teaching force increased the cost of the work, and about exhausted the increase of the contributions, leaving

the cost of the buildings in course of erection *practically* unprovided for. True, many of the contributions were made specifically for building purposes, and they were thus applied; but that left a deficiency for meeting the increased current expenses, caused by enlarging the teaching force. It was to meet this deficiency that the Board was compelled to borrow money.

It became necessary also to borrow means to complete the Seminary Building. The Board at one time endeavored to suspend work, on account of the want of funds, but this it was found was impracticable under the contract which had been entered into with the builders. The Board was compelled to go on, and provide the means as best it could. Now that the buildings are completed, it is found that their whole cost is about the amount of our present indebtedness. So that practically our debt was caused by the necessity of erecting these School Buildings.

If it is asked why were these buildings undertaken without the money in sight? the answer is, that the Board thought it was in sight, relying upon the approval and encouragement of the Church. It had exhibited to the Church their necessity, if our work was to be a success, and proposed their erection. The Church approved its plans and encouraged it to go forward. As a result many contributions were made, designated for the buildings, but unfortunately those designated contributions were largely withdrawn from the current contributions for running expenses. So that the running expenses fell in arrears. It was robbing Peter to pay Paul.

In a word, the debt was contracted by the establishment of our Mission "plant." This is now well-nigh complete. But one thing more is wanting; and this want is caused by the success and prosperity of the Training School. The teaching force in the Girls' School, thanks to the women of the Church, is now full; but we need another foreign teacher in the Seminary. If the home Church will liquidate the debt, a small one when compared with the size and resources of a Church of over 200,000 members, and enable the Board to send out another man for the Seminary, then our equipment will, for the present, be complete. *For the present*, that is, until God in His providence may say to us, "Arise and go forward."

Progress of the Work.

We clip the following from *The Independent:*

The Fifteenth Report of the Council of Missions co-operating with the Church of Christ in Japan, after referring to the distress caused by the earthquake, speaks of the outlook as by common consent brighter than it was a year ago. The anti-Christian and anti-foreign feeling is less intense, and the work of the Church is steadily advancing. The tide of rationalism has been checked, and the discussion it evoked has brought the essential truths of Christianity into the light as never before. Speaking of the Council itself, composed of missionaries representing six Presbyterian and Reformed Churches—the Reformed (Dutch), Reformed (German), Presbyterian (North), Presbyterian (South), United Presbyterian and Cumberland Presbyterian, and the Woman's Union Missionary Society—the report frankly recognizes the difficulties, but rejoices in the encouragements which appear on every hand. At the stated meeting of the Synod at Tokio, November 4th, forty commissioners were present, including seven foreign missionaries

(two of them full members and five advisory members). The most important items of business were the adoption of the Parliamentary Rules of the Imperial Diet, the reply to the communication in regard to a Consensus Creed, both of which have previously been noted, the adoption of a plan for the reorganization of the work of Home Missions, the effort to raise the Home Mission Debt, and an appeal for missionaries for the Hokkaido. At the same time occurred the inauguration of the Rev. K. Ibuka as President of the Meiji Gakuin to succeed Dr. Hepburn. The statistics of the report show 54 missionaries, 49 wives, and 51 other ladies, a total of 154. Of the five presbyteries, the two in Tokio are the largest, including 41 of the 73 churches, and 6,346 of the 10,961 church members. It is interesting to note that in the larger of these two, the Dai Ichi Presbytery, the membership includes 1,735 men, 1,425 women and 478 children. There are 70 theological students in the five schools for boys and young men; and of the 120 pupils in the Meiji Gakuin 87 are Christians. There are also 26 schools for girls, young women and children, with 1,774 pupils, of whom 315 are Christians.

The One Thing Lacking.

MONEY FOR CHRIST'S KINGDOM.

AT the present outlook one thing alone hinders an immediate forward movement along the whole line. This one thing prevents the more rapid evangelization of our own country. In some measure it hinders the work and cause of Christ in almost every Church. This one thing is the lack of money, absolutely needed to carry forward the work. Money is the factor most imperatively needed and most sadly lacking.

Money is the greatest human power in modern civilization. This power has been applied in a very limited way to the extension of Christ's kingdom. It has been used mainly for purely secular purposes. It has come to pass that on this subject the god of this world has blinded the eyes even of the believing.

We are brought face to face with a strange phenomenon: the whole world ready and waiting for deliverance through the Gospel of God's grace; the Boards of the Church organized and equipped for the work of meeting this need; men ready and offering themselves to be the messengers of this grace; but the treasuries empty, the officers compelled to call a halt, and the whole line of Christ's army forced to rest upon their arms.

Napoleon used to say that soldiers fight upon their stomachs—a sententious way of saying that if you want a victorious army you must furnish supplies. As never before, the advance guard of Christ's host is ready for aggressive movement, but the commanders dare not move forward because the needed supplies are wanting.

In sight of the fulfillment of great and precious promises, our Joshuas and Calebs are urging the Church to take the world for Christ; but the majority of God's people do not appreciate the greatness of the opportunity. While the opportunities are multiplying every day, the resources for this work have come to a standstill. Something is wrong. God has not thrust this work and these opportunities upon His people to mock them.

It is not inability which prevents the ample support of Christ's work. The income of professing Christians is abundant to pour a continual stream into the mission treasuries, so

large that everyone willing to be God's ambassador could be well supported.

What we need is not more money in the hands of professing Christians, but, as Bushnell said, the "Christianizing of the money power," which they already possess. The question is not how can Christian people make more money, but how can they be led to understand and adopt the spirit and principles of their Master in the use made of what they now have? The question, second to none which presses for solution is, how can the benevolence of God's people be brought up and made to keep pace with the opportunities of His providence? We sometimes fear that this problem will not be solved by the present generation, which is so completely absorbed in material aims.—*Missionary Review.*

The Bible in Waiting-rooms.

I have been much pleased to introduce the New Testament into the waiting-rooms of all the depots of one of the large railroads of Japan. I have thus put the New Testament into ninety-four depots, where I hope it will be read, as well as the numerous papers which are supplied. The railroad company so approved of the action that they undertook to distribute them free of charge to all the stations. I am now negotiating for a like privilege on another railroad. If only I had the means, I should like to open other preaching places and to take some evangelizing tours in the country; but I cannot for lack of means. I am largely over-running my appropriation now by drawing from my own pocket. Since I cannot do what I would do, I try to put all the more energy into the study of the language.—*Baptist Missionary Magazine.*

The Opium Trade.

At a meeting in London, reported in the *Anti-Opium News*, Donald Matheson, Esq., president of "The Society for the Suppression of the Opium Trade," remarked: "As regards China, the opium vice seems to have settled upon the vitals of the people, and it will be most difficult to break it off. A great authority has stated that if this goes on for fifty years the empire will be in ruins. As the Chinese emigrate largely, wherever they go—in the straits about Singapore and in the South Sea Islands—they carry the vice. According to a recent issue of *L'Eglise Libre*, of Paris, the French colony of Tahiti has become infected, and the ravages have been terrible both there and in the Marquesas Islands. There have been various edicts forbidding the trade, but smuggling is only too easy, and the natives seem unable to resist the deadly influence of the drug. The French Government, however, has now absolutely prohibited the introduction of opium. Surely we will not allow France to put England to shame!"—*Missionary Review.*

A Valuable Number.

The *Gospel in All Lands* for March (Hunt & Eaton, 150 Fifth Ave., New York, $1.00 a year) contains, besides several general articles, six pages of "Books on Missions and Mission Lands," giving the name of the book, the names of the author and publisher, and the price—a most valuable list for reference, books on Alaska, Mexico, South America, Burmah, China, India, Japan, Korea, Syria, Persia, Siam, Turkey, Africa, the islands of the sea, and general books. A single copy, ten cents.

Miscellaneous Department.

Edited by Rev. A. C. WHITMER, Superintendent of the Bi-synodic Board of Missions.

Church-building.

THE New York *Independent* sometime ago gave nineteen columns of interesting matter on the subject of church-building among the Congregationalists of this country, from which the following notes are taken:

1) The work took organized form in 1852, at a convention held in Albany, N. Y., where it was proposed to raise for it $50,000 within nine months, Mr. Henry C. Bowen pledging $10,000 of the amount. Very soon $62,000 were secured by collections taken on the first Sunday of January, 1853, throughout all the Congregational churches.

2) In 1853 they organized the American Congregational Union, whose work (by mere sufferance, however), included raising funds for church-building; and this may be called the first Church-building Board in the United States. During the first few years the income for church-building was small, but gradually it increased until during the past ten years the income for this interest has been over $100,000 a year. With this money a great work has been done in helping missions to churches (and many parsonages also). Strange as it may now seem, considerable opposition was made to a permanent organized movement for church-building. Indeed only with difficulty was the item of church-building inserted in the original charter; but what was at first only incidental, has long since become its main work.

3) What has heretofore been known as the American Congregational Union, will hereafter be known as the American Congregational Church-building Society, a name not only definite and appropriate, but also easily understood by all.

4) In the last thirty-five years the number of Congregational churches has increased from 2,300 to 4,800, a gain of 2,500; and of this gain, mark well, about 2,100 received help from the Church-building Board, which means that without this help the number of churches would not have been doubled. It is worthy of note also that of the Congregational Churches that die out from year to year, nine-tenths are without houses of worship, and likely they die for this reason.

5) Congregational churches began to thrive in Chicago when the Building Society began to aid in the erection of buildings. Ten years ago there were in the present territory in Chicago thirteen Congregational churches; now there are fifty (not including missions), and in most cases where the church has a building they were aided.

—Many congregational papers are sent to the editor, the latest of which is *Grace Reformed Church News*, published by Missionary S. W. Seeman, Columbus, O., giving a church-directory, locals, announcements and other information for his people.

—A part of the College Library at Tiffin, O., is called "Missionary Alcove," and contains a large number of standard works on home and foreign missions—which is another significant sign of the times. We need a missionary alcove also in the Sunday-school library. Indeed, in many churches we have it.

—The New York *Independent* gives the following interesting facts in reference to missions in Mexico: Nine Boards, representing the Congregationalists, the Methodists, the Baptists

and the Presbyterians, have 294 stations and out stations; 51 male missionaries; 72 female missionaries; 241 native preachers; 208 churches; nearly 15,000 communicants; 408 schools; 6,300 pupils. The prospects are brightening. The schools are doing much to evangelize Mexico.

—The Missionary Society in the Clouser's congregation, Schuylkill county, Pa., Rev. W. J. Muir pastor, in February celebrated its second anniversary, at which Rev. T. N. Reber, of Allentown, Pa., made an address on "Systematic Giving." The Society has 76 members (the congregation numbers only 125).

—A Missionary Society has just been organized in the Belleman's congregation, north of Reading, Pa., with 25 members. Good!

—At the anniversary of the Missionary Society at Huntingdon, Pa., some time ago, $41.10 were the offerings for the Seminary building in Sendai, Japan. The income of the year by monthly offerings was $52.82 from about 100 members.

—Last month Mr. A. C. White, of the University of Worcester, Ohio, Secretary of the Students' Volunteer Missionary Movement of the Inter-Seminary Alliance, addressed the students of the College and Seminary at Lancaster, Pa.

—Bro. Seeman, of the Columbus, Ohio, Mission, writes us that the people of his mission are becoming anxious for a chapel. He tells us that a subscription list will be circulated at once, among the members, to see what can be raised. That is right. No mission has a right to expect outside help until its own members have done what they can. We wish the movement great success. We have a good deal of faith in the Columbus mission and expect to hear good news from that direction.

—The Reformed Social Union, which is merely the body of Reformed pastors in Baltimore, Md., last month held a service in the mission in Northwest Baltimore, with the following program: Devotional Service; Opening Address by Rev. A. S. Weber; The Work of our Denomination in Baltimore, by Rev. E. R. Deatrick; Young Men's Work in the Church, by Rev. F. Lambader; Social intermission, 15 minutes; Sociability in the Church, by Rev. C. Clever, D.D.

—The Foreign Christian Missionary Society (Disciples), having announced the first Sunday in March for the yearly collection, recommended also that the week preceding should be observed as "self-denial" week; and a package of small envelopes for the offerings of the people was sent to each pastor.

—The income of the Missionary Society at Frederick, Md., in 1891, was about $300, which added to a balance in the treasury of over $100, makes a total of $411 for home and foreign missions.

—Nearly all the missionary work done in Mexico has been done within the last twenty years. A large part of the people of Mexico are very ignorant Roman Catholics, hard to reach with the pure and elevating doctrines of Protestantism.

—On April 19th, too late of course for this issue, the General Board and the Bi-synodic Board of Missions will meet in Lancaster, Pa. A report of the proceedings of both Boards will be given in the May number. The latter Board will there make a formal transfer of its missions, taking effect April 1st, however.

—Rev. and Mrs. J. P. Moore have for six months past been visiting many parts of our Church, addressing large

audiences in the interest of foreign missions. Lately they spoke in eight of the Reformed churches of Reading, Pa., and the offerings amounted to over $1,000. Soon after they spoke in Lancaster, Pa., Mrs. Moore, on a Monday, giving the ladies a parlor talk in a private house.

—The Missionary Society at Bedford, Pa., has celebrated its eighth anniversary. A sermon by the pastor, Rev. R. Leighton Gerhart, an essay by Miss Cessna, the opening of the banks of the Mission Band (containing $12), and an anniversary collection of $25, magnified the occasion. The offerings of the children were for the Girls' School in Sendai, Japan, and the $25 were for the Seminary building there.

Nearly Twenty Funds.

Surely it must be gratifying to the Church to see how the list of Church-building Funds is growing.

The plan of these Funds was adopted by the Board and the Synods only five years ago, and now already we have seventeen on record; and four or five more are definitely promised.

Of these last it is not proper now to say more; but attention is called to the notice in this issue of the seventeenth Fund. Without a doubt many of our people have this matter in mind.

Presbyterian Church-building.

The Rev. Erskine N. White, D.D., writing in the New York *Independent* about church-building in the Presbyterian Church, says this work began with them in 1844, since which time $3,000,000 (just think of it!) have been distributed in aiding more than 5,000 churches; and then he adds that it is not too much to say that of the thousands of their churches organized in the last fifty years, one-half would have died had it not been for help given through this Church-building Board.

Catechism on Japan.

Where is Japan? Japan is an Empire of many islands east of Asia, about 150 miles from China.

How far is it from us? Japan is about 8000 miles from the United States.

What are its chief cities? The chief cities of Japan are its capital, Tokio, and its seaport, Yokohama, besides Osaka, Kioto and Sendai.

What do the Japanese call their Empire? The Japanese call their country "The Sunrise Kingdom," because it was once the most eastern land known to them.

How large is Japan? Japan contains about 150,000 square miles, being more than three times as large as Pennsylvania.

What is the population of Japan? Japan now numbers about forty millions of people.

What is the religion of the Japanese? Buddhism is the prevalent religion. Shintooism and Confucianism have also many followers.

Who were the first Christian missionaries to Japan? Francis Xavier and many of his Roman Catholic followers in 1549.

What did these Roman Catholics accomplish? These Roman Catholic missionaries made many thousand converts, besides founding many schools for the training of native priests.

What befell these converts? In 1585 the Japanese Government began a persecution of these Christians, which lasted about forty years, and which crushed out Christianity.

What warning was given? Over the graves of 70,000 Christians who were killed on the island of Cimabara was written: "So long as the sun shall warm the earth let no Christian be so bold as to come to Japan;" and Japan was closed to foreigners for over two hundred years.

When was Japan again opened to western nations? In 1853, by a treaty made with Commodore Perry of the United States.

When was missionary work again begun in Japan? Missionary work in Japan was begun in 1859 by the Episcopal Church, followed by that of the Presbyterians, the Reformed and others.

How were the missionaries received? At first the missionaries met with great opposition, but afterward they were quietly tolerated, while now they are even warmly welcomed.

When was the first Japanese convert baptized? The first Japanese convert was baptized in 1865 by a missionary of the Reformed (Dutch) Church.

When was the first Protestant church organized? The first Protestant church in Japan was organized in 1872 by the Reformed (Dutch) Church, at Yokohama, with 11 members.

What success have the missionaries had? The Roman Catholics, the Greek Catholics and the Protestants have been remarkably successful, gathering many thousand converts and establishing many schools for the training of native teachers and preachers.

How many Protestant Christians are reported? There are now in Japan about forty thousand professing Christians, besides twice as many adherents.

What is done to train a native ministry? Training Schools are sustained at Kioto by the American Board, at Yokohama by the Methodists, at Tokio by the Presbyterians, at Nagasaki by the English Church, and in Sendai by our own Church.

When did our Church begin work in Japan? The Reformed Church in the United States sent her first missionary to Japan in 1879, Rev. Ambrose D. Gring.

Who have been sent since then? Our Church has sent to Japan also Rev. J. P. Moore, Rev. W. E. Hoy, Rev. D. B. Schneder, Miss Mary B. Ault (now Mrs. Hoy), the two sisters, Misses Poorbaugh, and in 1891 Miss Mary C. Hollowell.

What have we accomplished in Japan? In these thirteen years we have secured 12 congregations with about 1,600 members, and established an excellent Girls' School with about 40 students, and a Theological Training School with about 80 students, and we have property worth $25,000.

The Seventeenth Fund.

Our Board has just received another Church-building Fund, the seventeenth of the series. It comes from Mr. Mahlon D. Thatcher, of Pueblo, Col., and will be known as the "Irene May Thatcher" Fund, in memory of a daughter who died in October, 1890, while at school at Birmingham, Pa.

Mr. Thatcher was once a member of the Reformed congregation at Martinsburg, Pa., but about 1865 he went to Pueblo, Col., where he has since found a spiritual home in another Church. This Church-building Fund, however, shows his continued attachment to the Church of his early love.

Another lesson: Mr. Thatcher, one of the most successful business men of the West, quickly saw the safety as well as the usefulness of these Funds; and almost by return mail (after reading the Tract of the Board on the subject) he sent his draft for $500.

THE CHILDREN'S PAGE.

What a Lad may Do.

Only a little lad
With a morsel of barley bread
And a few small fishes, 'twas all he had!
So the disciples said
As they placed his gift before
The blessed Master's feet;
When lo! from out the wondrous store,
Five thousand people eat!

Only a little child
Obeying the Savior's call,
Yielding his heart, by sin defiled,
With his gifts and graces small;
Yet firm with a purpose true,
And filled with a faith sublime,
The good *that* little child can do,
May reach to the end of time.

Little Corners.

Georgia Willis, who helped in the kitchen, was rubbing the knives. Somebody had been careless and let one get rusty, but Georgia rubbed with all her might; rubbed and sang softly a little song:—

"In the world is darkness,
So we must shine;
You in your little corner,
And I in mine."

"What do you rub at them knives forever for?" Mary said. Mary was the cook.

"Because they are in my corner," Georgia said brightly. "You in your little corner, you know, and I in mine. I'll do the best I can, that's all I can do."

"I wouldn't waste my strength," said Mary. "I know that no one will notice."

"Jesus will," said Georgia, and then she sang again, "You in your little corner, and I in mine."

"This steak is in my corner, I suppose," said Mary to herself. "If He knows about knives, it's likely He does about steak;" and she broiled it beautifully.

"Mary, the steak was very nicely done to-day," Miss Emma said.

"That's all along of Georgia," said Mary, with a pleased red face, and then she told about the knives.

Miss Emma was ironing ruffles; she was tired and warm. "Helen will not care whether they are fluted nicely or not," she said; "I'll hurry them over;" but after she heard about the knives she did her best.

"How beautiful my dress is done," Helen said, and Emma, laughing, answered, "That is owing to Georgia." Then she told about the knives.

"No," said Helen to her friend who urged: "I really cannot go this evening. I am going to prayer-meeting; my corner is there."

"Your corner! what do you mean?" Then Helen told about the knives.

"Well," the friend said, "if you will not go with me, perhaps I will with you;" and they went to the prayer-meeting.

"You helped us ever so much with the singing this evening." That was what their pastor said to them as they were going home. "I was afraid you wouldn't be there."

"It was owing to our Georgia," said Helen; "she seemed to think she must do what she could, if it were only knives." Then she told him the story.

"I believe I will go in here again," said the minister, stopping before a poor little house. "I said yesterday there was no use, but I must do what I can." In the house a sick man was lying; again and again the minister had called, but he wouldn't listen to him; but to-night he said, "I have come to tell you a little story." Then he told him about Georgia Willis, about her knives and her little corner, and her doing what she could; and the sick man wiped the tears from his eyes, and said, "I'll find my corner too; I'll try to shine for Him." And the sick man was Georgia's father.

Jesus, looking down at her that day, said, "She hath done what she could;" and He gave the blessing.

"I believe I won't go to walk," said Helen, hesitating. "I'll finish that dress of mothers; I suppose I can, if I think so."

"Why, child, are you here sewing?" her mother said; "I thought you had gone to walk."

"No, ma'am; this dress seemed to be in my corner, so I thought I would finish it."

"In your corner?" her mother repeated in surprise; and then Helen told about the knives.

The doorbell rang, and the mother went thoughtfully to receive her pastor. "I suppose I could give more," she said to herself, as she slowly took out ten dollars that she had laid aside for home missions. "If that poor child in the kitchen is trying to do what she can, I wonder if I am? I'll make it twenty-five."

And Georgia's guardian angel said to another angel, "Georgia Willis gave twenty-five dollars to our dear people in Iowa to-day."

"Twenty-five dollars?" said the other angel. "Why, I thought she was poor!"

"Oh, well, she thinks she is, but her Father in heaven isn't, you know. She did what she could, and He did the rest."—*The Pansy.*

How they Preached the Gospel.

Here is a delightful tale about some Sioux Indians in North Dakota. And while I am telling it you will read between the lines, and see how the work of one clergyman in another field far away is bearing fruit, according to many promises with which we are all familiar.

In response to an invitation received by letter from a young Indian, to visit fifty or more of his tribe who were anxious to meet him, Bishop Walker went to their reservation.

Three of the Sioux could speak English. Two of them had been at Hampton Institute. I suppose it was when they were there that they heard the services of the Church. At any rate, having procured some copies of the Book of Common Prayer in their own tongue, for a year past they had been in the habit of assembling as many of the tribe as possible, each Sunday, for worship. The three leaders took different parts of the work. One read the service. Another took some portion of Holy Scripture and "tried," as he said, "to tell what it meant." And one of them built with his own hands a rude structure of logs for their "tabernacle in the wilderness." More than this. They carefully prepared candidates for Holy Baptism and when the Bishop came to them they presented thirteen persons for this Holy Sacrament. The Bishop also married two couples.—*Young Christian Soldier.*

A Story with Lessons.

Seventy years ago the Prussians were making great efforts to resist the French.

A Silesian girl was in distress because she had nothing to give toward the expenses of the war.

One morning she went to Breslau and sold her lovely hair for a few dollars and gave the money to her country.

This was a sacrifice, a costly offering; but she did more than she knew. The hair-dresser made up the hair into bracelets and other ornaments, and told the story of the girl's devotion and sold these things for a hundred dollars and gave the money to his country.

Will you not sacrifice something for the cause of Christ? If done earnestly, our little gift often becomes great in the hand of the Lord.

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The Missionary Guardian.

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Home Missions.

OF GENERAL SYNOD'S BOARD.

Edited by Rev. D. S. FOUSE, Superintendent of the Board of Home Missions of General Synod.

From the Missions.

—Rev. E. E. Weller, of the Cumberland mission, resigned on April 1, and accepted a call to Germantown, O.

—Rev. H. D. Darbaker of the McKeesport Pa. mission, resigned his field —but both the people of the mission and the Classis refused to accept his resignation, and so he remains as the missionary at said place.

—We are sorry to say that Rev. W. S. Seeman resigned the Columbus, O. mission, to accept a call to the Fourth Reformed church at Dayton, O. By the time this appears in print it is hoped a new man will be found for that important mission.

—The Braddock mission has been going through some financial troubles. A suit in Court has come to an end, and all told the mission has to bear an additional debt of some $1,700. Some bad financiering in the past has brought this about.

—Rev. J. J. Excell of the Liberty Center mission, will soon remove to Florida, where he expects to engage in some other employment, as we understand it.

—We are glad to announce that on April 1,92, the mission at Wilkinsburg, Pa., became self-sustaining. This town is a suburb of Pittsburgh and gives us one more strong congregation in that missionary territory.

—Bro. Freeman and his people have the thanks of the Board for the good work done.

—The English mission at Ft. Wayne did splendid work during the past year in the way of gathering funds and arranging for the new church building which as now decided upon will be erected in the spring of 1893. May great success attend the effort.

—Bro. Stauffer has his appeal in all the church papers. The Lincoln people wish to erect a modest chapel. They need outside help. The Board promised to buy the lot. Now, brethren, let us all send him something for the chapel. We can testify to the fact that the object is a worthy one.

—The Du Bois mission is engaged in the erection of a new parsonage. It will be finished about July first, and will cost $1,600.

—Rev. A. S. Bromer of the Scranton mission sends in a favorable report. The confirmed membership has reached

thirty-one, although the organization was effected only in December last. The prospects for the future are hopeful.

—Bro. Jurany of the Cleveland Hungarian mission has been engaged for some weeks past in gathering funds for the erection of a chapel for his congregation in the above named city.

Progress.

WHEN our English Synods are fully united under one Board, no less than $30,000 will be required to carry forward their home missionary work. By the fall of the present year more than that sum will be required. We have faith sufficient in the Church to believe that this sum will be furnished the Board. Add to this the amount raised by the German Synods, and we have some idea of the progress that has been made and is now making in mission work.

Think back twenty years and call to mind what was then being done for the spread of the Church. The progress has been great. And this should be an incentive for us to press forward. A still greater work can be done, and we should certainly strive for the best. The present activity is only proof that we are capable of doing still more.

Knowing and Giving.

BENEFICENCE is in the ratio of information. Interest in missions has its roots branching deep and wide in knowledge. Ignorance is called the mother of superstition. It is the mother of stinginess toward missions as well.

An Iowa State Secretary of a large and earnest denomination went to New York years ago to ask aid for home missions. He was the guest of a prosperous business man. After tea the host took him to the office and asked about Iowa in general. The Secretary gave a glowing account of the greatness, growth and energetic life of the West —as much so as the adherence to facts permitted. Next came questions concerning the number of missions in Iowa.

"And how much do you in Iowa give to the General Board?"

It was a stunning question after the picture of prosperity drawn. The Secretary succeeded in stammering that "we do not give aid, we are still asking and receiving aid."

"What is the matter with you in Iowa—so many of you and growing in wealth, and yet coming East to beg aid of us?"

The Secretary had never looked at the situation from that standpoint. He had only a brief time to formulate a theory to explain facts satisfactorily; but in the desperation of the moment he had to say something and answered: "Well, I will tell you what it is—we are *ignorant*." His answer is apropos to our denomination. Our people do not read—they do not know. G.

Bring in the Tithes.

"BRING ye the whole tithe into the storehouse" says God in Malachi 3. 10. The whole, not withhold a part and defraud God whose stewards we are and as Christians profess to be.

The whole tithe is one tenth. What fearful defrauding there must be; what a fraudulent set of stewards God has even in our own Reformed denomination! For foreign missions we average less than fifteen cents per member. For home missions we average less than thirty cents. Our ministers' salaries average among the lower amongst the respectable denominations. Our Colleges and Seminaries are not endowed as they should be. And all this because the tithes are withheld—God de-

frauded. And yet our Church is of German origin, and the German is proverbial for honesty. Merchants have told me, in towns where Americanized Germans and other national representatives traded, that they lose nothing from those of German stock, while from others they do. Honest to a proverb in dealing with men—notorious to a proverb for fraudulency in dealing with God. Which is the greater sin? The tithes of God witheld is at least as shameful—we would say more shameful than not paying farm rent. Yet Germans are given preference in renting of farms because so honest in paying the rent. One reason for this promptness may be that they pay man's rent from God's tithes withheld.

We would not say that this sin of withholding God's portion is any more prevalent in our Church than in others, but this sin is much too common in all the churches of this goodly land. God gives us richly of His mercies. Is it not reasonable to suppose that we should give a certain portion to carry forward His work in the world?

Bring in your tithes, then, Reformed brethren, and bear no longer the brand of defrauders of God whose lands you have rented. G.

A Great Relief.

WITH the May number of the MISSIONARY GUARDIAN our work as editor for the General Board will cease. Hereafter the GUARDIAN will know neither a General Board nor a Bi-synodic Board. It will contain only the Home and Foreign Departments.

This will greatly simplify matters. It will relieve us as Editor of one of the departments. In a sense we enjoyed the work, yet its duties were often a burden to us. When one is compelled by the behests of the Board to go out into the Church, to look after the missions and gather funds for the work—often being away from home for two, three and at one time nearly four months at a stretch—little time is afforded for editorial work.

We are aware that the General Board's Department was not edited with the care that it should have been, but we did the best we could. It is not an easy matter to write for such a periodical when one is going from place to place attending to other church work. Often, long after the good pastor and his family had retired, were we obliged to write for the pages of the GUARDIAN. This too, while the head was full of other matters pertaining to the work of the Church. It will, therefore, be a great relief to us to know that this work will not be expected of us.

We must here say, too, that we have few thanks to return for articles furnished us. When we undertook the work, we had promises given us that we should be sustained by other brethren who would write articles. Well, only a few articles came to hand, and these usually only because of personal solicitation.

In this we find the weakness of the GUARDIAN, if it has any. We have our doubts as to whether it ever can meet the wants of the Church unless a larger number become interested in it in the way of furnishing lively articles for its pages. A few men trying to fill its columns from month to month without any outside help, it must of necessity become somewhat stale. May we not hope that its pages will now become brighter and more interesting because a larger number will write for it?

Let it Continue.

LET the good work of gathering Church Extension Funds go on.

Last year was the first that the General Board made any earnest efforts to gather these special Funds.

The first year the Board received five of these Funds, of $500 each. We are glad to announce that during the first quarter of 1892 St. Joseph Classis gave us a Fund of $500; and we shall be somewhat disappointed if we do not receive a fund of $500 from a certain brother before this appears in print.

Two additional Classes in the Ohio Synod have their Funds well on the way, and by the time the Board meets in July one or perhaps both will likely have the Funds completed.

Let the good work go on; in no other way can we so easily solve the problem of our mission work in the large cities. Many others, when once fully aroused to the importance of this work will give us their aid. Let the "Campaign of Education" in mission work be pressed with all possible vigor.

The 1000 Fives.

Shares received during March 1892, on the 1000 Fives Fund:

Three Rivers, Mich,, Charge	7
Rev. Stoner and wife, Fulton, Mich. . .	2
Previously acknowledged, ...	1049
Total	1058

Financiering.

WHAT has this to do with missions, some may ask? Much in every way. We can testify to the fact that failure is brought about more frequently by bad financiering than from any other cause. We have reference now to mission fields. About seven times out of ten the mission becomes a failure because the people become discouraged on account of their financial condition.

It should perhaps not seem strange that some men canot see far into financial matters; but it is unaccountable how some of our missionaries succeed in mixing up their financial doings. In a new mission the missionary must of necessity have much to do with the finances. And yet we are sorry to say that some of these men are mere novices in this line of business. They do not seem to know what a dollar was made for. They are as honest as men can be, but it seems the Lord never gave them the talent to keep accounts. We know of several missions in the western Church that have been in deep water for years past, all because of bad financiering.

Nothing brings trouble into missions as quickly as funds unaccounted for, and mixed records. We candidly believe that our young men ought to make the matter of finance a study. Every minister must do pretty fine financiering, so that it will stand all in hand, whether missionaries or not. But those who go into mission fields should especially put themselves under strict financial discipline. It is not all to get money, but much to know what to do with it when one has it, and to tell from whence it came and whither it went.

What a blessed thing if our Theological Seminaries, after they have filled the young men's head with dogmas and doctrines, could then give them in addition some good financial training! We are aware that this is not the province of the Theological Seminary; but if it could be, it would be a great help to many.

Here we find a reason for the fact that some men who have not had a thorough theological training, yet made a great success in the ministry. Good financiers are sure to be practical men, and practical men are needed in this age. They may be good theologians at the same time, but they are

the men who can see an opportunity and are ready to seize it.

We would urge upon the young men in our Seminaries to make matters of finance a study. Very much can be learned in that way. It will be needed when they go out into the ministry, and especially if they should go into new mission fields.

A Great Need.

BY the time this appears in print the Classes will be in the midst of their annual sessions. The Classis is the most important body of our Church. Here all real action begins, outside of the individual charges. The Synods may pass numerous resolutions and determine to do a great many things; but in the Classes the actual apportionments are made upon the charges, and as their action is so will the results largely be. There is great need, therefore, that the action be such as to carry out the designs of the Synods.

In these bodies the Elders are proportionately more numerous than in any other body. These Elders, along with the pastors, are the eyes and ears of the people; for by the people or the members these Elders are sent to the Classes. As are the impressions made upon these officers, so will be, likely, the results flowing from the action of these bodies. If they are impressed with the grave responsibility by the Classes with regard to the action taken, they will likely impress the people with the same feeling of responsibility. If the action is somewhat indifferent, so must likewise be the impression made upon the eldership and then again upon the people. We plead especially for a proper consideration of the missionary work of the Church. There is great need of this. Let the eldership know what is needed. Create a little enthusiasm among them in favor of this work, and they will in a measure carry the same down among the people. There never was a time when this was needed more than at the present.

Frequent Changes.

SOME changes are good. This is especially so in cases where ministers are no longer wanted. Even then it may be true that their work was not yet finished; but still if the people do not take kindly to him, so that his influence is broken, then he should leave. He should also be able to see that the time is at hand for him to make a change.

But we deprecate that other spirit which is continually on the look-out for a change. Some men are continually in the market and ready to move whenever a rather tempting bait is thrown to them. This tendency works mischief in the mission operations. The evil tendency is less on an old established charge.

A missionary has been sent to an important field. The begining has been made. The prospects are quite flattering. He is beloved by all the people. His influence is good, not only among the membership but upon the outside world as well. Every thing is moving along smoothly and nicely. There are no reasons why the peaceful relations between the pastor and the people should be disturbed. But, suddenly for reasons known only to himself, the missionary leaves the field and some new man must take his place. This puts a damper upon the whole work. The Mission Board is somewhat troubled in this way. Frequent changes are a bad thing at best, and in the case of missions they are positively harmful. May we have less of it.

"Cannot Tell."

THE above is the answer given to some of the questions in the Annual Report sent out by the Board to the missionaries. We confess that we are at our wits' end what to think when intelligent men give such an answer.

The questions are asked: How much has been paid to missions? How many church papers are taken? How many members belong to the Missionary Society?

To have the answer come—"I cannot tell," is a little strange, to say the least. For a man who is supported by the Board and who expects the Board to pay his allowance promptly, not to know how much his field pays to missions, is a sign of inexcusable carelessness. Or for a pastor of a small mission not to know how many church papers are taken in his field, is pretty good evidence that he has not made any effort to introduce them or he would know. Or again, for him not to know how many belong to the Missionary Society is presumptive evidence that he has not been at the meetings of the Society as frequently as he should have been, or he would have found it out long ago.

If the missionaries do not know at the time when they are about to fill out the blank, why can they not find out? It must be because of carelessness or indifference. The question comes up in our minds are such men fit for missionaries? In justice to most under the Board we will say that we have only a few who are guilty of such acts.

The Tithing Income.

HERE is a specimen calculation of the way God's treasury would be filled if all Christians were honest stewards. The figures may have passed the rounds before, but it will not hurt the eyes that peruse the MISSIONARY GUARDIAN to view them again. A congregation numbers say 100—comparatively poor.

Suppose during the year they would give as follows:

5 members	give	5	cents	per week	. . .	$13 00
5	"	" 10		" "	. . .	26 00
10	"	" 20		" "	. . .	104 00
40	"	" 25		" "	. . .	520 00
20	"	" 50		" "	. . .	520 00
20	"	" 100		" "	. .	1040 00
						$2223 00

What a sum this in the Lord's treasury! Give the pastor $1000; for church expenses, $723; and you have for benevolence, $500 or $5 per members. Now the average is often much less than $1 per member.

Mission Bands.

THESE are becoming quite general in all the Churches. They are becoming more numerous in our own Church every year. Child-training is an important part of the family life. For the work done here every parent must answer. Not only is the parent held responsible for the physical and mental training of the child; but if that parent is a professed Christian, then also for the spiritual training. That Christian parent is, moreover, also held responsible for the measure of *churchly* intelligence which the child should possess. Abstract morals are good in their place, but much more is needed for the proper training of the child. A practical Christian life must be developed; and to this end the pious parent must labor with the child. But for the development of such a life the labors and duties of God's house must not be left out of the account. Neither must the wider work of the Church.

Every congregation is in a sense a family. To it the children belong.

The congregation is in a measure held responsible for the training of its children. In this training the work of the Church must play an important part.

To understand the needs of the Church and the work of the Church, and then to become interested in these, must have a great influence upon the Christian character of the child. Here comes in the good office of the Mission Band. Let the children understand the needs of the Church. Let them be interested in the extension of the Church. Let them know that the Master calls them to this work, and you will not only make them good missionary workers for the future, but you will make better Christians of them.

In this way there is a great work for the Mission Bands, and we hope to see them more numerous in our Church in the future than now.

Church Papers and Missions.

IT has been our lot to visit many portions of the Church, especially those portions belonging to the English Synods. We have been among all classes of people—farmers, mechanics, merchants and professional men. A man going about in this way must of necessity hear and see a good deal. One hears much as regards the workings of the Church. Men generally are ready to express their opinions upon the general policy of the Church, and are not at all sparing of their criticisms when they regard matters as moving in a wrong direction. If any public man in the Church has been guilty of a misdemeanor he may expect, and rightfully so, the severe censure of the Church. If a pastor makes a mistake and does not rectify it, he must not expect much mercy at the hands of those against whom he has offended. These things are but natural, and indeed we need hardly expect them otherwise.

But we wish here to record our testimony in favor of the church paper in the family, as regards all the interests of the Church. This has reference more particularly to the work of missions, as this is the line along which we have been operating more especially.

As we have gone into charges and families we could not but notice the difference between those who do and those who do not read the church periodicals. We here make the general statement that those who receive and read the church papers are more intelligent so far as church work goes, and are in fuller sympathy with the movements of the Church, and also more willing to aid in any and all the projects of the Church than those who do not. There may be a few exceptions to this general rule, but they are few indeed.

Very frequently on entering a home and opening the conversation on the special matter which brought us into the charge, we quickly receive the reply, "Yes, we know you; we have read about you, and understand the work in which you are engaged, and are willing to help you as much as we can." Such answers are frequent, and we scarcely ever fail to gather funds from these readers of the church papers.

Then there is something in the willingness with which such people give. Many give because they do not like to refuse, or from a sense of hard duty; but the faithful reader of the church paper gives from a sense of privilege. To him it is a pleasure to give, because he gives intelligently.

Then again, it is wonderful how the reading of the church paper overcomes the prejudices of the people. Some men, strange to say, are preju-

diced against the operations of the Church. The cause of this is evidently to be found in ignorance. But let the man who is full of this prejudice read the church periodicals and become acquainted with the needs of the Church, and his prejudices will disappear like the dew under the influence of the noonday sun. Of this we have been witnesses in more than one instance. We have found the church paper a wonderful help in our work. Men need only know the needs of the Church in order to become helpers. Even then they may not give as liberally as they ought, but they will become helpers at least. To learn of these needs it is not enough that a tract be put into their hands now and then. The weekly visit of the church paper with its continual appeal is the only means that can awaken them to a sense of their duty. In this great work the pulpit and the church paper must go hand in hand. Having noticed the good influence of the religious press along this line, we would here burden the readers of the MISSIONARY GUARDIAN with a few observations:

(1.) We deem it a fact that our pastors cannot do more effective missionary work than to introduce one or the other of our church papers into every family of the charge. If it is necessary even to gather a small fund with which to send these papers to poor families in the charge, let it be done. Nothing would pay better. This would require a little extra work on the part of the pastor, but we feel sure that no work would yield him richer returns. His services would be better appreciated, while every member would become, in a measure at least, a missionary. And right here we must say that we have frequently been astonished at the small number of these papers taken in some of our charges. Yes, and as the reports come, we are again surprised how few are taken in some of our missions. We fear that the missionary spirit will be below par as long as this state of things continues. Let the missionaries waken up on this matter.

(2). A word to the editors of our church papers might be in season here. How many editorials do we have annually on the missionary work of *our* Church? We admit that there is a good deal of general missionary news in these papers. There is a general touching up of missionary activities in foreign lands, but how much upon the needs of our own Church at home? These papers are for *our* Church, *our* members, *our* work, calling for *our* activities, *our* help and *our* money. Let us hear now and then of *our* Church and tell *our* members what *they* should do.

Receipts.

Home missions General Synod	$927 33
Harbor Mission, N.Y.	24 68
Hungarian missions	98 24
	$1,050 25
Building Fund	$400 00

—Union Sunday-schools in our union churches are a real hindrance to teaching our children about missions. Some schools never hear the word, lest offence be given. But this greatly wrongs the children of both Churches. Surely there must be some way of teaching them the work as well as the word of God, and this way should be taken. The offerings can be fairly divided; or each teacher can receive the offerings designated; or the offerings for the Reformed Church can be taken on one Sunday, and those of the other Church on another Sunday. Teach the school about the work of God as well as about His word.

OF THE BI-SYNODIC BOARD.
Edited by Rev. T. J. BARKLEY.

What Some People Say.

1) "Let the rich do it." But the command of our Lord says: "Go ye [all of you] . . . and preach the Gospel." Let all go without delay.

2) "We have enough to do at home." But our Lord says: Go ye into all the world;" and Paul says: "Look not every man on his own things, but every man also on the things of others." You must go outside your congregation to do some of the Lord's work. Our Saviour did not stay in any one place. Paul went to Asia Minor and over into Greece. The Church in the East sent the Gospel to our heathen forefathers in Germany and England, giving us a Christian ancestry; and these in later times gave us missionaries and churches in this land. We must do likewise.

3) "Why go away when we have so many near us who are not Christians?" But do you truly care for these? Are you doing anything for them? Have you ever spoken to them about their souls? Do you sometimes go out of your way to invite them to hear the Gospel?

4) "Kansas is so far away." So Pennsylvania was far away, even much farther away, from Holland and Germany when Schlatter interested the Christians there in our behalf; but they sent us large help, nevertheless.

5) "Let these people take care of themselves as we do." Alas! we do not take care of ourselves. We cannot. We all need somebody's help and care. Our fathers needed missionary aid and also received it, or we would not to-day have the churches we have.

6) "We do not know where our money goes." Well, that is your own fault. You might know it if you would. We want you to know it, and you will not read about it, and you do not even willingly hear about it. In fact you do not want to know where it goes or you would try to find out, as you do in other matters.

7) "I must pay my debts before I give to missions." Yes, but this is one of your debts, a very sacred claim which you should cheerfully pay not last but first, and not grudgingly but cheerfully.

8) "This work costs too much." How do you know this? Have you really examined into the case? How much has it cost you? What should it cost? Do not guess at these things, but with a conscience void of offence toward God and men speak and act righteousness.

9) "These calls for missionaries may be all right, but what interest have we in these places?" Even as Christians you should help to do the work of the Lord. As parents, you should prepare a place for your children, and as young people you should take great interest in establishing the Church in the very town to which you may some day go. Then, too, as citizens you should know that every church built in this land is just so much toward the safety of the nation as well as for the saving of souls.

And over against all that you may say still stands the command of Christ, "Go ye"——and no excuse, objection or unwillingness on your part can set it aside or cover it over.

Draining the Country!

BROTHER BLANK is a business man of experience, and in many things he is a man of good judgment; but the other day, speaking of foreign missions, he said he feared too much money is being sent out of the country. What a mistake that notion is! Let us see how the case stands.

1) First of all, *very little goes out.* The whole sixty odd millions of people in the United States do not give $6,000,000 for foreign missions, *i. e.*, less than ten cents each! Is that a heavy drain? As to our own Church, the average yearly giving, alas! also is less than ten cents for foreign missions.

2) While little goes out, *it all literally comes back.* It comes in the form of trade. A business man should be able to see this. Every convert to Christianity adds to the demands of commerce. He is lifted to a higher plane, gradually even to our own, and his wants increase, and he must send to our own land for many things. It is a well-known fact that our country every year has increasing trade with the nations brought under Christianity. In this way, omitting the statistical details, all our missionary money comes back to the United States.

We need to have not only broader views on the subject but also more correct business views. Draining the country—when ten cents go out and twenty come back! Hardly.

The Reformed Church in the United States.

(THE following introductory statements and statistical summaries are taken from the sixth Bulletin of Church Statistics, issued from the Census Office.)

THE original source of this body was the Reformed Church established in the Palatinate, one of the provinces of Germany. On account of severe persecutions the Palatine reformers were scattered, many finding refuge in this country in the early part of the eighteenth century.

There were Germans among the American colonists, however, before this period. From 1700 to 1746 many thousands settled in Pennsylvania and elsewhere; and a number of Reformed congregations having been gathered, a "coetus" (an ecclesiastical organization having advisory powers) was formed in 1747, the same year that the Reformed Dutch organized their "coetus" in New York.

In response to most earnest appeals from the Rev. Michael Schlatter, who was a sort of general missionary and organizer, gathering scattered members together and ministering to pastorless organizations, the Reformed Church of Holland raised nearly $60,000, the interest of which was devoted to the erection of churches and school-houses and to the support of ministers. Help was also received for the education of youth from a Society in London.

In 1792 the "coetus" became a Synod, and the Reformed German Church an entirely independent body. There are now eight synods, five of which are English and three German. The Eastern Synod embraces 11 Classes; the Synod of Ohio, 6 Classes; the Synod of the Northwest, 10 Classes; the Synod of Pittsburgh, 5 Classes; the Synod of the Potomac, 9 Classes; the German Synod of the East, 5 Classes; the Central Synod, 4 Classes; the Synod of the Interior, 5 Classes;—total, 55 Classes.

Below the Synods are Classes, corresponding to Presbyteries in the Presbyterian Churches; and above the Synods is a General Synod, which is the supreme legislative and judicial body of the Church. It meets once every three years, and was organized in 1863.

Like the Reformed (Dutch) Church, the Reformed (German) Church is Calvinistic in doctrine. Its symbol is the Heidelberg Catechism, which is also accepted by the former body. In substance the Heidelberg Catechism is Augustinian, says Prof. T. G. Apple, respecting the doctrines of natural depravity and salvation by free grace

alone; but it does not, like some other Calvinistic symbols, teach a decree of reprobation as well as a decree of election. The Reformed Church has a liturgical system of worship, but its use is optional with congregations.

The Reformed (German) Church dropped the word German from its title in 1869. It is represented in twenty-eight States and in the District of Columbia. Half its organizations and considerably more than half its communicants are in the State of Pennsylvania. It is also particularly strong in the State of Ohio, Maryland ranking third. The total value of its church property is $7,975,583. I's 1,510 organizations own 1,304 edifices, with an average seating capacity of 410 and an average value of $6,115.

SUMMARY BY STATES.

STATES.	Number of organizations.	Value of church property.	Communicants or members.
California	3	11,000	68
Colorado	1	20,000	35
Connecticut	1	18,000	150
Delaware	1	2,000	69
District of Columbia	2	31,000	301
Illinois	30	73,200	1,783
Indiana	60	231,775	6,269
Iowa	34	66,350	2,513
Kansas	25	49,900	984
Kentucky	10	37,500	1,350
Maryland	67	484,225	10,741
Massachusetts	1	56,000	62
Michigan	17	47,900	1,013
Minnesota	10	17,820	730
Missouri	11	18,800	586
Nebraska	14	14,100	968
New Jersey	5	23,800	830
New York	13	204,200	3,432
North Carolina	39	49,000	2,903
North Dakota	3	600	161
Ohio	294	1,128,275	35,846
Oregon	10	29,300	298
Pennsylvania	754	5,121,328	122,944
South Dakota	16	11,750	1,000
Tennessee	3	2,500	236
Virginia	20	44,800	1,819
Washington	5	11,410	167
West Virginia	6	25,300	794
Wisconsin	55	143,750	5,966
Total	1510	$7,975,583	204,018

A Word to the Older Missions.

WE have upon our rolls some missions that, owing to various causes, have been there quite a number of years. They are not receiving large sums, but they seem to think that they cannot yet support themselves.

The Board wishes to give a word of advice to these older missions. They must take long steps toward self-support. Nothing violent is likely to be done, but those long on the roll must now try to make room for others that need to be enrolled.

In all these cases the Board has been very considerate and patient, but it sees, as the missions cannot well see, the necessity of answering some of the new calls that are heard. Each mission thinks only of its own case and sees only its own need; but the Board must take a broad view and see fifty cases and fifty needs. The Board as a public servant must deal justly toward all parts of the Church, and hence must often say no where even the Classes (taking a narrower view) say yes.

Some of the older missions must look forward to self-support. Consider the matter early, lay your plans to meet the case, and by your own request go off the roll.

"By your own request go off the roll." Yes, that is very desirable, for your own sake. The Board is always glad when it can enroll a mission, and it is always glad when a mission declares itself self-supporting; but it is a painful thing to the Board to push a mission off the roll, no matter what the reason for the action may be.

Now, the Board does not want to tell a mission, "You will receive no more aid after such a date." It is so much better for the mission itself to say to the Board: "After such a date we will not need your kind aid."

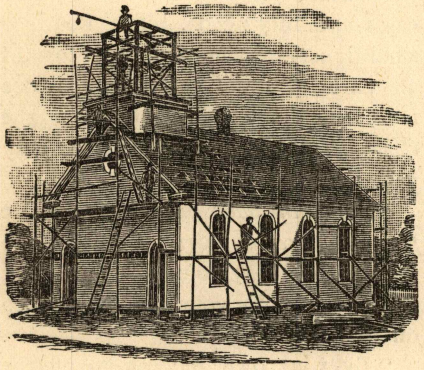
Some of the older missions must look forward to early self-support.

$208,000 from 208,000 Members.

Do not overlook this latest sign of health. You will find it in the minutes of the Synods of last fall.

The average giving for benevolence used to be .60, .70, .77, .82, creeping up year by year; but turn to the summary for 1891 and you will find that 208,000 members last Synodical year paid $208,000 for benevolence, an average of $1.00 a member.

Rosy cheeks are not more a sign of health than this average. God be praised for the day of larger giving. It means also more praying and more thinking, for gifts are the fruit of grace through prayer and thought.



The Eighteenth Fund.

Last month we announced the Seventeenth Church-building Fund, and now we have the great pleasure of announcing the Eighteenth. It was given by Mr. Benjamin Riegel, of Riegelsville, N. J.

The pastor, Rev. B. B. Ferer, in sending the check, calls attention to the fact that it came unasked. Mr. Riegel asked for the Board's tract on "Our Church-building Funds," and then, in less than thirty days, gave his check for $500 for a Fund. This shows a business man's estimate of the plan.

Please, brethren, pastors who have received copies of the tract for distribution, promptly and carefully see whether they have been read; and encourage the readers to establish these Funds in their lifetime, if possible.

Please also do another thing: publicly call attention to these Funds as they are announced from time to time, and thus, through this good news, awaken interest in the matter. Offer the Tract to those to whom it will be helpful, and send for all that you need for this purpose.

German Board of the East.

Rev. P. H. Dippel, Secretary of this Board, says that at their last meeting, for the first time in a long period, the treasurer reported enough money on hand to pay the orders of the quarter; but the Secretary complains that so many pastors and people treat the work of missions very unfairly, paying either nothing at all, or a trifle after everything else has been paid.

"Is it any wonder," he asks, "that our missionaries look out for other fields where they will not be at the mercy of such treatment?"

He praises the faithfulness of their missionaries, but regrets that so many reports come late.

So He Does.

In order that every member of the congregation, young as well as old, may have an envelope for his offering, the pastor sends enough to each family with the following slip or card:

Next Sunday is the time for the celebration of the Lord's Supper. According to our custom the offerings of the occasion will be devoted to paying our apportioned benevolence. Enclosed you will please find envelopes

for yourself and the members of your family.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver. As it is written: 'He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever.'"

YOUR PASTOR.

Income for March.

Bi-synodic Board.

For home missions	$945 46
For church-building	25 00
Two Church-building Funds	1000 00

Board of Foreign Missions.

For general use	$1,804 18

Central Motive for Missions.

THERE are some central factors in Christian missions which need to receive greater emphasis in missionary sermons and addresses, in order to kindle a more stable missionary ardor and to draw forth the means requisite for a more vigorous prosecution of the missionary enterprise. Those factors are *the origin, the motive* and the *aim* of Christian missions, as learned from the Word of God. We shall fail to evoke the missionary fervor and activity called for in the stirring times on which we have entered, by the arguments and appeals that ignore those transcendent factors in missions, or that give them only a passing glance.

The romantic features and the humanitarian aspects of missionary service, the financial stress of a missionary organization, the perils that threaten the vital interests of some mission-field, the pathetic entreaties of missionaries overworked and discouraged, are simply incidents in the work of missions.

The cause of missions must urge its claims on the basis of something more profound, more powerful, more sacred, than the sentiment of philanthropy or of patriotism or of denominational pride. Love and loyalty to Christ, with strict regard for His last great command, must prompt and enforce missionary service, if that service is to become such as the needs of the hour imperatively demand.

The large and ever enlarging work under the supervision of our own Board calls for expenditures abroad that cannot be supplied by irregular and spasmodic collections. The enterprise of missions has outgrown the meagre offerings of mite boxes, unless the mites reach the princely proportion of that which the widow cast into the treasury of the Lord, and whose gift won the commendation of her Saviour. She cast in more than the rich donors on that day, for she cast in her all, even all her living.

At the close of this first century of modern missions and in entering upon a new era, we shall need a spirit of consecration to the work of winning the world for Christ which shall count nothing so dear that it may not be offered on the altar of a self-sacrificing devotion to the service of our Lord.—*Baptist Missionary.*

Missionary Alliance Day.

FOR some years past the Theological Seminaries of this country have had their Inter-seminary Alliance meetings, with great profit in many ways and especially in broadening the views and deepening the interest of the young men in reference to missions; and for a few years District Alliance meetings have been held, delegates from the Seminaries of a certain section coming together.

The latest form of this activity is a Missionary Alliance Day observed by each Seminary in its own community,

which will enable you to understand what follows.

On March 18th the Theological Seminary at Lancaster, Pa., observed Alliance Day. The services, morning, afternoon and evening, were held in the First church.

An address of welcome was made by the pastor, Rev. J. M. Titzel, D. D. He said that those expecting the very early evangelization of the world are as far wrong as those who say missions have been a failure. He urged greater self-denial on the part of missionaries, even to the extent of depending not on Boards for support but upon their own hands and upon the people among whom they labor, as a sure way to the success of the work.

Rev. E. V. Gerhart, D. D., spoke on "the power of Christ's name in missions," the name of supreme authority and power for the missionary.

Rev. T. G. Apple, D. D., spoke on "the true source of missionary zeal," a fresh statement of the fact that Christian love is the true, great, enduring motive of missions. which does not ask, "Who is my neighbor?" but which makes us take to our hearts all whom Christ loves.

Rev. Prof. J. C. Bowman spoke on "the nature and scope of Christian missions." The word missionary is not in the English Bible, but the thought is there, namely, in the word "apostle" which means "one sent." A division must not be made in the missionary spirit between home and foreign missions. The true minister is willing to go to any point where circumstances may call him, at home or abroad. The one sent by God cannot refuse to go anywhere. The power of missions is love, and this starts at home, in the family, reaching out unto all humanity. All the other papers and address were by the theological students.

Mr. Isaac M. Schaeffer's paper on "the need of missionary pastors in the home church" was an earnest plea for pastors who themselves having a missionary life and spirit will lead the people so willing to follow right ways.

Mr. Christopher Noss stated the origin, growth and benefits of the Seminary Alliance movement, and gave an interesting summary of the district meeting lately held in Gettysburg, Pa.

Mr. E. L. McLean's paper on "woman in missions" was a conservative discussion of woman's relation to church work and a plea in behalf of her present organized missionary activity.

The substance of the paper by Mr. E. D. Meixell on "the student volunteer movement" is given on another page.

Mr. J. N. Naly's paper on "the qualification and training of missionaries" named health, brains, grace, education, sense, enthusiasm, perseverance and pliability as important.

"Missionary literature" was treated by Mr. G. B. Smith who spoke of its great importance in giving information to Christian communities and in carrying the Gospel to the unconverted; and after the paper some one —*not the editor*, please note— told the painful secret that many pastors do not get the MISSIONARY GUARDIAN, among whom are even some members of both Boards of Home Missions! Alas!

The last paper was read by Mr. W. M. Irvine on "the spirit of missions," namely, grit, enthusiasm, sacrifice and love; and all the papers were followed by free and spirited discussions that added much to the profit of the day.

These three sessions of Alliance Day were helpful and encouraging; and I said to myself, "If only we could have

had them thirty years ago!" But they could not have been held even ten years ago. Thank God, we are growing in grace and in knowledge.

One speaker said the Boards should take only first class men; but—he added with a shrug—there are not enough to go around, and so they must take others.

The papers were good, and the spirit of the young men was commendable. Nothing radical, extravagant, severe. They spoke advisedly.

Yale Theological Seminary has a missionary library of 4,500 volumes, 1,500 having been added last year.

Said one: If you cannot get your people to read missionary literature, give it to them second-hand, namely, often tell them what you yourself have read—a hint worth noting.

It was stated that Mrs. J. P. Moore has prepared a life of Christ for children in the Japanese language.

Where the subject of missions is unpopular with the people, as is the sad case in some communities, be prudent enough not to use the word, but also be wise enough to preach missions repeatedly without the word.

It is neither wise nor right nor scriptural to raise the question of home missions as over against foreign missions, or the reverse; for both these interests are alike children of the Church, and every member must love both.

We have produced but little if any missionary literature for general circulation, but we have much that is suitable for our own use. Circulate it.

Speaking of self-denial, you must not think that it is confined to the foreign missionaries.

—Let me urge you to give large sums to church work, not only for the good which that particular gift will do in its onward course of blessing, but especially for the influence this giving will have upon those who hear of it, and who will be made to think of their own duty and privilege in giving.

—When we hear of our people going into other Churches in this or that place in the West, because the Reformed Church has not yet provided a spiritual home for them, it awakens a feeling of sadness that we lose them; and yet one cannot help but say, "God bless the Churches that have provided a home for our people, thus caring for their souls where we could not, or at least did not."

—Rev. T. F. Stauffer, in sending out his appeal for aid to build a church in Lincoln. Neb., costing $, in a growing part of the city, closes by saying:

"In the love of God we call your attention to your opportunity to help forward the work of the Master in this city. Will you help us? If so, send your contributions either through your pastor, or directly to us at box 806, Lincoln, Nebraska."

—It is an interesting and important fact that the Emperor of China, twenty years old, is studying the English language. This means much for the good of China, perhaps also for Christianity. Two students of the Imperial College of Pekin, conducted by Americans and English, have been detailed to instruct his majesty in the new language, and the fact of their doing so has by royal decree been published throughout the empire.

—How sad! W. H. Mead, a well-known missionary in Africa, died in December last, leaving a wife and four children. The oldest child, aged fourteen, with the help of natives, made the coffin, and Mrs. Mead read the burial service. May God comfort the sorrowing hearts!

—The Missionary Society of Centre Hall, Pa., Rev. S. H. Eisenberg, pastor, celebrated its seventh anniversary. Have you noticed that nearly all our Societies are less than ten years old? Something has been going on in the Reformed Church.

—When the wife or daughter of one of our missionaries visits families in the direct interest of the mission, these visits are carefully noted and reported with his own as pastoral visits; and is not this right?

—Rev. J. Max Hark, D.D., began a missionary address in the College Chapel, Lancaster, Pa., by saying: "No greater disgrace rests upon us as a people than the fact that a quarter of a million heathen have been left right among us for a whole century without the Gospel"—referring to our 250,000 Indians.

—"We will take more interest in missions when we get to heaven than we do now," said the speaker; and his neighbor said, "Yes, we all will; but a great many people will have special need of it. I hope they will take more interest there."

—See what children can do! Dnring the late war, pictures of "Old Abe," a noted eagle belonging to a Wisconsin regiment, were sold to raise money for the hospitals; the pictures were sold at ten cents each; and the children of the United States by the sale of these pictures raised $16,300! So by gathering dimes for missionary work the children of our Church can readily raise—well, how much do you think?

—Where the church paper has been in the family for twenty or forty years, that family will plainly appear to advantage when compared with the family that has not had the church paper. The difference will be seen in cheerful giving, intelligent hearing and general Christian activity; and the difference will appear very plainly in the children of both families.

—I wish the printer could put this into very large type, or at least that you could see it to be a very emphatic statement, namely, THE REFORMED CHURCH MUST NOW LEARN TO DO LARGER THINGS; for God is laying great work before us, and we must either take it up or be unfaithful.

—It is worth while, dear reader, carefully to think over the fact that in 1891 about 500,000 foreigners came to America, enough to make a thousand large congregations! And note also that these people speak nearly twenty different languages! Consider what this means for the work of home missions, and the dangers that may follow if these souls are not gathered into churches.

—Rev. T. F. Stauffer preaches morning and evening in Lincoln, Neb., and in the afternoon at Wahoo, thirty miles north, reaching this point by rail. How long can he safely do that?

—There are thirty-four Women's Missionary Societies (or Boards) in the United States working for women in foreign lands, and these are supporting nearly a thousand missionaries and raising nearly a million dollars a year.

—There are faces and faces! You speak on missions in our congregations, and you feel as if every word struck only the hard, cold wall, for there is no mark of sympathy, there is no response, not a muscle is moved and not an eye brightens; but in another church there is an air of warmth, a look of interest, and you feel that you are among friends, and every word seems to tell, and you talk with ease because the people listen with interest. In the one case it is seed in good soil; in the other it is cast on a rock.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Editorial Notes.

—The receipts for the month of March amount to $1804.18.—For the first quarter of the year 1892, $6786.32. This is encouraging. Bro. Moore can congratulate himself, that if his labors have been exhausting, they are productive of encouraging results. No doubt that the amount would have been increased, but for the fact that some of the brethren have been delaying their efforts until they can secure his presence. But we beg the brethren to remember that it will take a long time for him to reach all who desire his presence, and that they should delay no longer to minister to the necessities of the work.

—The *Missionary Herald* for April contains an admirable missionary map of the Empire of Japan. We beg to acknowledge our indebtedness to its enterprising editors for this valuable help to an intelligent apprehension of the extent of the field and the progress which is being made for its occupancy.

—By a recent mail Miss Hollowell favored us with two photographs, taken by a native artist who exhibits a very clever skill in his pictures. The one represents her taking a ride in a jinrickisha—the Japanese Pull-man car. In the other, she is in Japanese costume. They are both very good pictures, and we prize them highly. A short time after their reception, we handed the one in the native costume to a lady friend and acquaintance of Miss Hollowell's. We made but little interruption to her comments, waiting to see if she would recognize it. On first looking at it she remarked, 'A Japanese lady! She is really good looking. She is the best looking Japanese lady I have yet seen." Then suddenly, with something of a start, she exclaimed, "Why it's Mary Hollowell!" We nodded our head in assent, enjoying her pleasant surprise.

—Many of our Sunday-schools devote their collections to the supply of their own wants. We desire again to call the attention of their pastors and officers to the propriety and wisdom of appropriating at least a portion to the cause of missions. This is done in some schools by making one Sunday in each month a Missionary Sunday; in others a special box is provided, and when the contributions are gathered, an opportunity is afforded to give to missions in the way of an additional gift by presenting the missionary box. We were in a school recently where the latter plan is adopted, and the pastor informed us that the gatherings amount to some fifty dollars or upwards a year. Scholars should be taught from childhood to contribute to the spiritual wants of the destitute. Our esteemed correspondent, "Miriam," on another page points to a case where the latter plan was recently adopted, for the support of a student for the ministry in Japan.

Touch.

THE regular business of the Ladies' Mite Society was proceeding with its customary dilatoriness, when one of the ladies said, "Mrs. President, if you are ready to hear new business I would like to suggest something for the consideration of the ladies." Permission to introduce the subject granted, she proceeded:—

"We all heard Mrs. Moore talk a few weeks ago, and express her wish to take back with her to Japan quilts for the free beds in the government hos-

pital. Thinking of what she had said, after I had gone home, I remembered a quilt which I had pieced when I was a little girl, and which I always kept for Laura. I would like to give this quilt to go to Japan in the name of the Mite Society if some of the ladies will help me quilt it. I have now more quilts than I will require in my lifetime, and Laura is beyond the need of quilts."

She paused to recover her composure, while the heart of every mother present beat in sympathy with her, as they remembered the bright, useful young woman whom they had followed to the grave a few weeks before.

Proceeding, she added: "It is all ready to put in the frame; what day will suit the ladies, and where shall we quilt it?" Every tongue was loosed, and it was soon arranged that the work should be done on the following Wednesday.

Again the same lady spoke: "Here is a square, log cabin pattern, so large that it requires only nine patches to make a quilt two yards square; are there not eight more ladies who will make squares, then I will put them together, and that will make another quilt for the same purpose."

All the parts were not promised that evening, but when the ladies met on the next Wednesday all were offered; and as they quilted, one said: "Have you seen the quilt that Mrs. A. and Mrs. D., and a few other ladies, have made for Mrs. Moore to take with her?"

Another responded, "I did not know they were making a quilt; but the teacher of Class E. told me that her class undertook to make one, and so much material was brought that they have decided to make two quilts."

A third added, "'The Young Ladies' Guild' are making a very fine quilt for Mrs. Moore;" while the lady sitting up in the corner said, "I know of still one more quilt that was started that evening, after Mrs. Moore addressed us."

Thus, most unexpectedly, it came to light that in this one congregation *seven* of the fifty quilts asked for were, without fuss or ostentation, approaching completion; and not one of them was the work of a Society organized for mission work.

Why was it that these women were impelled thus with one accord to go to work? They had been *in touch* with the missionary's wife, and their hearts were moved in listening to the relation of incidents that had occurred in her experience. Of money they had little to give, being nearly all married women whose household duties prevented their engaging in anything by which they might earn dollars and cents; but they had time and skill, which they cheerfully gave, doing what they could.

Another incident may help illustrate the point the writer wishes to make. The Sunday following the one on which Rev. Moore had addressed the Sunday-school, the Superintendent, to whom all that Mr. Moore had said was news, came before the school and proposed that hereafter every scholar and teacher should bring, in addition to all other collections, at least one cent a month, to form an annual fund for the support of a Japanese student, or perhaps two. Heartily the school responded; and it is not a little amusing as well as gratifying to see the purpose and directness with which the *infants* march forward, and deposit their coins in the box as soon as they enter the room, satisfaction depicted on every countenance.

Trifling incidents, you will say, to report! Yes, but they have grown

out of touch with the missionary, and it is to say how heartily the people approve of the action of the Board in extending the furlough of Rev. Moore and wife, that they are written.

Let us all pray that God will not only grant restored health to enable them to return to their work in Japan, but that they will be strengthened to come before the people of our churches, relating to willing listeners the needs and miseries with which they have become familiar in their experiences in Japan. MIRIAM.

The Mohammedans.

THE most difficult and discouraging field for Christian missions is the one laboring under the blight of Islamism; and of all sections of this field the Turkish Empire is the worst. Nearly all the converts from this false religion are in countries more or less remote, and free from the domination of the Porte. In Turkey, for a Mohammedan to become a convert to Christianity, is to incur the guilt of treason and to be exposed to the penalty of death or exile. Nearly all the converts in this Empire are from the ranks of the nominal Christians, and but for the restraining power of Christian nations Christianity would no doubt be interdicted within its borders.

We are often led to wonder why God allows this corrupt Empire to stand. It is well-nigh consumed by inward decay; and it would seem that nothing but its peculiar geographical position saves it from falling of its own weight. It is the contentions, and consequent support afforded it by neighboring powers, that uphold it. And but for this it would have broken down long ago. But God's purposes will ripen in due time, when this strange obstruction to the advance of the truth as it is in Jesus will be swept out of the way. The philosophy and historical significance of this false religion furnish fruitful and interesting studies for the competent scholar.

Another Missionary.

THE readers of THE MISSIONARY GUARDIAN will have noticed in the church papers the call issued by the Board for another missionary for Japan. The necessity of this step was felt for the last year or two, but it was deferred in consequence of the want of means to meet the additional expense; but at its last meeting the Board was overwhelmingly impressed with the fact that a point had been reached in our work when further delay was impossible, but at the expense of positive loss and damage. The same restraining cause seemed still to obstruct the way of onward movement, and human prudence seemed to counsel a further delay; but the hand of Providence manifestly beckoned us to move onward, and the question with the Board was, Shall we hearken to the voice of human wisdom, or shall we in faith follow in the pathway evidently marked out by a higher wisdom? Confronted with this challenge, the Board did not hesitate, but in humble faith, with prayer for guidance, the advance step was resolved upon.

The constraining necessity is evidently the growth of our work, which as the answer to our prayers has crowned and is still increasingly crowning the labors of the past. As a Church we commenced our foreign work some twelve years ago, in an exceedingly humble and unpretentious way. We planted in the Lord's vineyard a little grain of seed, and we thought to raise a little vine to the Master's praise; but we planted better

than we knew, and now behold it is putting forth its extending branches, bearing precious clusters and ripening fruit. Should we prune those branches back, and thus prevent the enlarged vintage now coming to maturity, because of the want of another laborer to gather it? Or should we say to some willing husbandman, Go forth and help gather the precious fruit? The Board felt that no alternative was left it, if it would not prove untrue to its solemn trust. Hence, in faith in the name of the Lord calling upon the Church for its support, it took the onward step.

It needs scarcely be added that this step will increase the necessities of the Board in round numbers by some two thousand dollars a year, besides the outfit. But even with this increase, if the Church will place at the Board's disposal an average of 15 cents per capita per year, it will furnish an ample sufficiency for present needs.

The Climate, Scenery, Fruits and Flowers of Japan.

BY MRS. ANNA M. MOORE.

WE are frequently asked about the climate of Japan, the scenery, the fruits, flowers, temples, etc., and I will endeavor to give the readers of the MISSIONARY GUARDIAN an idea of the country as we know it.

A current of warm water, called the "Kuro Shino," or Black Stream, flows close to the southern and part way up the eastern coast of Japan, and it is probably by reason of this that the southern part of the Empire is semi-tropical, oranges and bananas growing in the extreme south, and even as far north as Tōkyō, roses often blooming out of doors until January.

North from Tōkyō, on the east coast, the climate becomes more rigorous; and in the northern island, Yezzo, it is bitterly cold during the winter months, and there are heavy falls of snow.

About four years ago Mr. Moore and I, while attempting to cross the mountains after a visit to the other members of the mission at Sendai, were caught in one of the most terrible mountain storms, and the snow became so deep that the coolies, or runners, could not pull us up the steep grade, in our little wooden slides, and we were obliged to get out and wade through the ever-increasing snow. Fortunately for our comfort, we both wore high rubber boots; but we made such slow progress that darkness overtook us soon after the summit was reached, and we were obliged to go down the steep grade in the night. The snow became so deep that, even after the level was reached, the men could not go faster than a walk, although we had six runners, and when we reached home, early the following morning, we were much exhausted with cold, hunger and fatigue.

On the western coast, the climate is very severe. In the North the seasons are much like ours, but in the South the winters are short and the summers long and hot.

Japan is a beautiful country. Almost everywhere are to be seen grand old mountains and fertile valleys. Some of the mountains are beautifully wooded, while others are great, bare, rocky masses, covered with burnt stone and lava. The valleys are charming with their rice fields, their beds of brilliant flowers, their groves of feathery bamboo, and their low terraced hills. The various shades of green are enchanting; and the delicacy and at the same time the brilliancy of tint, puts the green of our country quite in the shade.

There are many places in Japan

where the scenery is indescribable. A number of the most noted of these places we have visited; and of all, we think an island mountain, called Kiakasan, the most beautiful. It is about a mile from the mainland, and rises abruptly from the sea. There are no hotels on the island, only a few fishermen's huts and a large and famous temple. We had been told that no missionaries had as yet made a pilgrimage to this place; but we were so anxious to see it that we started off with a Japanese friend, and after a rough sea voyage of nearly a day, a night in a wretchedly dirty hotel, a tramp across a small mountain in the morning and a row of about a mile over a heavy sea, we reached the island mountain. Close to the surf immense rocks overhang the water, and gnarled pines droop their branches until they seem whispering to the sea. Further up the mountain side dense shade, winding paths, streams of pure, cold water, and large boulders overhanging deep, cool ravines, make the place one of grandeur and awesome loveliness. Numerous deer went springing from rock to rock, uttering shrill pipings as they fled, and chattering monkeys disappeared in the thicket.

Another most charming place is Matsushima, or the Thousand Islands. A poet is said to have attempted to write a poem about its loveliness, but was so enchanted with its beauty that he could get no further than "Matsushima, ah, Matsushima! Matsushima, ah, Matsushima!" These are only two of many delightful spots in Japan. It is a country full of beauty, and volumes could be written about the loveliness of its scenery.

The fruits and flowers of Japan are, in many respects, similar to those of our country, only the flowers are more luxuriant, and the fruits less luscious. Lilies of various kinds, and many other flowers, grow wild. The mountain sides are fragrant and gay with large, white and variegated lilies, and the ponds are alive with nodding, stately lotos blossoms. Magnolia, Japonica and blossoming fruit trees make the landscape, in the spring of the year, one vast picture of brilliant colors. At that time gardens, open to the public, are filled with plum, cherry and peach trees, and the air is fragrant with their sweet-scented blossoms. The Japanese are great lovers of flowers and of a good social time, and at this season of the year turn out by the thousands in holiday attire; and these gardens are gay, not only with lovely blossoms, but with young maidens robed in all the colors of the rainbow. Many persons write little poems and hang them on the branches of the trees, and these dainty bits of paper floating in the breeze add to the picturesqueness of the scene. Under the trees tiny booths are erected as resting-places; and for from one to two *sen*, a tiny cup of tea and a few small rice flour cakes can be obtained.

It is impossible properly to describe these scenes. They must be seen to be fully understood and appreciated. At one place on the outskirts of Tōkyō, called Mukojima, on a high bank close to the beautiful Sumida river, is a road shaded on both sides by cherry trees whose branches overlap, forming a canopy of white blossoms. This place extends about two miles, and with its carpet of white petals and its canopy of fragrant white blossoms, it is a place of indescribable beauty. At a park near by, called Uyeno, are many cherry trees, but the blossoms here are of a delicate pink, and the long willowy branches droop until they almost touch the ground. Here, also, the scene is one of great beauty,

as the slender branches sway with every passing breeze and scatter the dainty petals at the feet of the admiring pleasure seekers who throng the park.

In the autumn the chrysanthemum gardens are open to the public, and for weeks are crowded with sight-seers. There's nothing in this country similar to these gardens. Immense figures representing real or imaginary personages or events are made of solid masses of colored flowers. The frames are of wire, and the flowers are interwoven in such a manner that the figures are frequently almost as perfect as a piece of statuary. Along the avenues large blossoms are arranged, tier above tier, and they are oftentimes most wonderful in their size and in the variety of their hues. It would take too long to write about the wisteria, the peony, the azalia and other gardens, but they are all very beautiful.

In the southern part of Japan oranges grow in abundance, but they are somewhat different from our Florida fruit, being smaller, of a more reddish tint, and having a coarse skin which slips off much like a glove from a lady's hand. They are also rather more acid than our oranges.

Persimmons are to be found the country over, and many of them grow to be as large as a good-sized apple. When first picked they are very astringent, but after lying for a time in casks kept for this purpose, they become very delightful eating.

The pears are hard and coarse and almost tasteless; and it usually takes foreigners some time to learn to like them.

Apple and cherry trees are now being grown in the northern and central part of the country, but the seed is foreign. Peaches are a failure all the country over. Strawberries are being cultivated largely of late years, and are large and sweet. The chestnuts are about the size of our horse chestnuts, and are quite nice when boiled. We frequently use them as a vegetable.

Rice, fish and vegetables form the main articles of food; fruit is not used in abundance, and is seldom eaten at the table.

There are many things about Japan which make it a delightful country to live in, but there are also many things which are not most agreeable. It is not pleasant to feel that one may be rocked and shaken at almost any moment by an earthquake shock; or blown to pieces or buried under a bed of hot mud and ashes, by a volcanic eruption, if living near the mountains; or swept from off the land by a tidal wave, if living near the sea. The typhoons, too, are not pleasant, but, as they visit the country only two or three times a year, and usually come in the fall, we can be somewhat prepared for them, and, if living in strong, well-built houses, there is but little to fear.

The poverty in Japan is appalling, and the sights which often greet our eyes are most touching. While the middle and higher class people are agreeable, and usually pleasant to deal with, the lower classes, such as the jinrickisha men, workmen and servants, are often tricky, dishonest and untruthful.

The temples, whilst most interesting as works of art and beauty, are visited by so many poor, soul-starved beings that it makes the heart ache to think of them as human beings living lives of misery in this world, and with no hope of any future restful home. In one of the most famous temples of Tōkyō, Asakusa, is a god of healing, and hundreds of diseased persons go

there to be healed of their sicknesses. They will rub the parts of the image which corresponds to the parts of their bodies which are diseased, and then rub themselves. This is done a number of times, and it is easy to imagine how many diseases are in this way transmitted from person to person. This idol has been rubbed so much that parts of his body, such as nose, ears, etc., are almost gone.

Some of the temples are wonders of art, those of Shiba, Tōkyō and Nikko being the most gorgeous. It is said that years ago, when a certain Shogun, or military ruler, was in power, he compelled the daimyō, or lords, to build these magnificent temples in order to impoverish them so that he might have them entirely under his control. The interior of some of the rooms of these temples are covered with gold leaf; and the wood carvings, silken hangings, tortoise shell and lacquer ceilings, and bronze ornaments, are magnificent. At Kyoto, the old capitol, the temples are plainer than those at Tōkyō and Nikko, but they are more massive and more calculated to fill the beholder with reverence.

But two of the old castles are left in all the country. One of these is at Nagoya, where the great earthquake has but recently done such terrible work; but of it I will write later on, in a sketch of a visit made by Mr. Moore and myself to this castle and to other places of interest in the southern part of the main island.

Quite a number of mountains of Japan are held as sacred, and many persons make yearly pilgrimages to them. Little shrines or temples are built on the sides and tops, and to these places pilgrims go and pray, and leave offerings to the deities. One frequently sees small piles of stones, strips of soft paper, or coins, which have been placed in front of these shrines by devotees who have gone there to worship.

Fujiyama is the most noted of these sacred mountains. It is said to have risen to its present height of some fifteen thousand feet in one night, while, at the same time, the beautiful lake, Biwa, was formed. This is probably only a legend; but, as a lake nine miles long and several miles wide was formed in an almost incredibly short space of time at the base of Bandai San, the great mountain near Yamagata, which erupted several years ago, there may be a grain of truth in at least a part of the story. Fuji is sometimes called the "peerless," and a more appropriate name could scarcely have been given it, for it is a mountain of peerless beauty as it towers high above all the other mountains of the Empire. It is conical in form, and rises with a grand sweep from the sea on one side, and the plain on the other. It stands alone in all its beauty, and is so high that its snow-capped summit is frequently enveloped in clouds.

The view from the top of this mountain is almost indescribable. Fuji is a volcano, and when it last erupted the ashes thrown from it sprinkled Tōkyō, which is seventy miles distant. The atmosphere in Japan is so clear that Fuji can frequently be seen from Tōkyō; and while living in that city I often watched with delight the crest of this grand old mountain, as the setting sun cast a soft glow of crimson light over its proud and peerless head, and it slowly faded from sight in the gathering twilight. To be able fully to appreciate the matchless beauty of this Queen of mountains it must be seen, for it cannot be described.

—THE MISSIONARY REVIEW OF THE WORLD for April opens with a fitting tribute to Charles Haddon Spurgeon, by the Editor-in-Chief, Dr. A. T. Pierson, who has been supplying Mr. Spurgeon's pulpit during his illness. Rev. James Johnston, of London, England, reviews "A Generation of Christian Progress in India," picturing graphically the advancement made in the last forty years in that country. Mr. Johnston's article is supplemented by three other most stirring ones: "The Great Pentecost in North India," "The Quick Baptism by North India Missionaries" and "Hindu Puritan Reform—The Arya Somaj." Published by the Funk & Wagnalls Company, 18 Astor Place, New York. $2 per year; 25 cents for single numbers.

The Object of our Training School.

THE primary design of the establishment of our Training School in Japan was unquestionably the rearing of a native ministry; but this is by no means the only purpose.

The Church of Christ needs for its growth and firm establishment, second only to an educated ministry, a body of educated native laymen.

Of one hundred students now in our School, perhaps less than half have the gospel ministry in view. All however are brought under positive Christian instruction. Doubtless quite a number of them are still heathen, but the education they receive is based upon and permeated by Christianity. Heretofore frequent conversions have occurred among the students; and we have good reason to expect that the number will increase in time to come.

In the case of those who go out, remaining heathen, their whole conception of life and of their relation to their fellow-men will be colored and moulded by Christian principles. Should they reach positions of prominence and influence, in scientific, civil and political affairs, their views and judgments will more or less favor our work and religion. They become in a measure a Christian leaven in the general life.

Those of them, however, who go out as positively Christian, their importance and power for good, as educated and pious laymen, cannot be overestimated. In our own communities we know the influence for good, whether in the congregation and different branches of church work, or in the social sphere, of educated, devoted laymen. Their efficiency for progress and upbuilding is second only to that of the pastor himself. And when it is borne in mind that in Japan the average convert becomes at once a worker, the importance of his higher education and equipment with Christian principle and faith, is almost beyond computation. They become the active elders and deacons in the congregations, they visit the poor, the sick and the afflicted, they become "living epistles known and read of all men."

Our pastors who know what it is to have active helpful laymen, praying men, working men, in their congregations, will appreciate the work thus being done in our Training School, and be encouraged to enlarged effort for its support and increased efficiency.

The same thing holds good, in an eminent degree, in case of the pious young women who go out from the Girls' School. Not to speak at this time of their indispensable importance in the establishment of the Christian home, their efficiency as Bible women and Sunday-school workers would be hard to over-estimate. Who has not noticed the blessed results in our home

congregations, wrought out by even a small band of devoted, laborious and industrious women?

It is just this kind of workers, male and female, that our schools in Sendai are sending forth into the midst of their native heathen life. We ought to consider it a privilege to minister to the advancement of this blessed work.

The Leper's Home.

AS my passport was good for fifteen days more, I planned a trip with our Japanese pastor to one of our out-stations, where live three young men who have just been graduated from our Theological Seminary in Kyōto, and were beginning in the North their first missionary work.

We were met at the station by two of the Christians and escorted four miles, in jinrikishas, to the village, where we were entertained in the home of a leper. His house was large and clean and attractive, as all the houses of well-to-do Japanese are. The only drawback was the disease that all the world over is dreaded as one of the bitterest woes that can befall a human being. It had come to this young man in the prime of life, when his ambition and hopes were high, and had filled him with despair and had driven his bride in disgust from his side. But just then the glad tidings that somehow are able to give divinest hopes where all is dark found him, and her too. I baptized them. They have eaten at my table and I have made their home my headquarters. While there this time the Christians came freely as usual—men of rank and learning as well as the ignorant commoners. One visitor is a member of the first parliament. Not a word or look could be detected that showed any hesitation in being with a leper.—*The Missionary Herald.*

The Congo Balolo Mission.

THIS mission, recently commenced under the direction of Mr. and Mrs. H. Grattan Guinness, is apparently in a prosperous condition. The son of the director, Dr. Harry Guinness, is now on a visit to the mission, and he makes a favorable report of the situation. As a physician, he affirms that missionaries might live in Balololand indefinitely, if they could secure an annual rest and change such as they have at home.

While he finds most of the Balolo people ready to receive missionaries, he has witnessed some of the fierce cruelties of which we occasionally get reports from Africa. For instance, he writes of a village which he passed one day, having, perhaps thirty or forty people, buying fish of them, and witnessing their contented and peaceful life.

A few days after, while passing the same place, he found the village destroyed by fire, and learned that the N'gombe, a powerful and warlike tribe, had made a raid on the village and killed most of the people. That night, while the doctor and his companions were about retiring, an alarm was raised, and on going out they found the headless trunk of a little boy, apparently about ten years of age. The prowling N'gombe had cut off the lad's head, taking it to decorate the entrance of their town, and mutilated the body in the most atrocious manner.

Dr. Guinness speaks in the highest terms of the services of Mr. Lothaire, the humane and brave representative of the Congo Free State, who was exerting himself to the utmost to suppress intertribal wars and the forms of slavery which are found along the Congo.—*The Missionary Herald.*

Japanese Degradation.

"MUCH harm those writers do who come to Japan for only a few months," says a missionary teacher, "and write of it as though it were an earthly Eden. One of the latest girls we have taken on a scholarship was rescued from a life of shame. Her brothers were going to sell her for $40. She is only ten years old. The mother of one of our sweetest pupils has been put away by her husband in the past year, and is forbidden to see her daughter.

"If there were ever a country that needed the Gospel it is this same beautiful Japan, so fair in the face, so absolutely rotten to the core.

"Dr. —— said to me when I first came: 'Don't work for the Japanese; work, work for Christ.' I should have given up long ago if I had not laid up those words in my heart. I find myself, when some new case of deceit arises, saying: Christ died for them, died for them, died for them, as well as for me, and it gives me new courage."—*Woman's Work for Woman.*

A Moslem Convert.

Dr. Clarke, of the C. M. S. at Umritsur, says:

"Some time ago there was a young Mohammedan, the son of a great Mohammedan saint and doctor, who had great anxiety of soul because of sin. He read the Koran through and through without finding light, when he found in it an expression referring to the Old Testament and the New Testament. The thought came into this young man's heart, 'If I can only get possession of a Bible, I might get what I need.' Most wonderfully, two ladies happened to be in the district, and he got what he wanted. He began with the Gospel of St. John, and by the time he got to the third chapter he was a free man, and desirous of throwing off Mohammedanism. When his father heard of it he offered a reward of five hundred rupees to any one who would kill his son, and two hundred to any one who would bring him the good news. For two years I had to watch over that young man, and then his father found him, and with much difficulty we managed to keep him safe. At last the old man went back with a New Testament. A year after he came again and said that he had brought together other mullahs and read it to them. He also said: 'We have noticed that this is the New Testament; that shows me that there must be an Old Testament; and they have sent me to get the Old Testament.' I had the pleasure of giving him one; and later on, he came with his son, and said: 'The God of my son, whom I wished to murder, is now my God; baptize me too into the faith of Christ.'"

The Earthquake.

The prefectures of Gifu and Aichi are still visited by earthquake shocks. They have been entirely free from oscillations only two days since the 28th of October, the date of the great earthquake. Twenty-three hundred and eighty-eight earthquake shocks were felt in Japan during the last three months. It is proposed to reform the mode of house building in Japan, so as to give better protection in case of earthquake. It is also proposed to raise funds to build fortifications by reducing the standing army by one-third.

The damage in the Gifu prefecture, Japan, by the earthquake of last October is as follows: Houses totally burned, 4,431; houses partly burned, 23; houses entirely overthrown, 51,006; houses partly ruined, 33,456; lives lost, 4,957, and persons severely wounded, 3,144.

Miscellaneous Department.

Edited by Rev. A. C. WHITMER, Superintendent of the Bi-synodic Board of Missions.

—Many years ago when Robert L. Stuart (whose widow lately gave about $5,000,000 to various charities) was yet young, he attended a meeting of the Presbyterian Board of Foreign Missions, and was so carried away with enthusiasm that he gave $500 to the work, for which his mother and his brother Alexander chided him saying, "Do you want to go to the poorhouse?" And yet in after years both he and his brother Alexander each gave $50,000 a year to Foreign missions and as much more to home missions!

—A member of Synod was lamenting the fact that so many of our people give nothing for benevolence, when an elder whispered: "If the pastor wisely lays the work before his people, few will refuse to give."

—Some times persons ask, "Will Rev. J. P. Moore return to Japan?" His own public answer is: "Certainly I will return. My heart is full of it, and why should I stay here?" He will return in 1893.

—Rev. D. B. Schneder tells us that the elders in a congregation in Japan are not merely good examples of godly living, but also they must often conduct the public worship of the church, and in a general way take a leading part in church work. So they should do in America.

—The Rev. Dr. George F. Pentecost who has recently returned from an evangelistic tour in India, says: In all India there are not as many missionaries as there are ministers of the Gospel in New York city, and yet the number of converts yearly in India will be from five to ten times as great as the number of conversions in New York."

—Did you ever study Paul's missionary argument, so searching and conclusive, given in Romans 10: 13—15? Calling on God depends on believing in Him, this again depends on hearing of Him, hearing depends on preaching, and preaching depends on a sending—which is your work and mine.

—What a wonderful change! Twenty-five years ago the death-sentence hung over every Christian in Japan; now, the Government of Japan of its own accord gives missionaries a passport to preach the Gospel throughout the Empire.

—The work of revising the Chinese Bible has been begun, in order to have a uniform version in all the missions.

—A useful elder tells of the first money he ever earned, helping with a drove of cattle over a long trip, and then he gave that half dollar to Rev. Cyrus Cort to build the mission church in Altoona, Pa., an investment that has been a blessing to him ever since.

—In the eight States, North Dakota, South Dakota, Montana, Washington, Oregon, Nevada, Colorado and Wyoming, with a population less than the city of New York, the Presbyterian Church has 300 missionaries and the Congregational Church has 240.

The Harbor Mission.

REV. W. Walenta, writing in the *Kirchenzeutung* of the work of Elder Paul Somerlatte, our harbor missionary in New York, says that he is the man for that important place, and gives himself most fully to the work. Hence the whole Church should stand by him in support.

And what does this harbor missionary do? When a ship arrives he meets those who are Reformed with a Ger-

man Almanac, a copy of the *Kirchenzeutung*, and a tract giving the name and address of our German ministers, urging them to make themselves known to these pastors when they reach the end of their journey; in many cases he also informs these German pastors of the coming of these immigrants.

Many of these people do not know where to go or what to do, when they reach New York; and he can sometimes help them to places of employment. It would be well, says Rev. Wälenta, if persons who can use these people on farms or elsewhere would inform Elder Somerlatte of the fact, so that he could meet the wants of both parties and be a blessing to these needy foreigners.

In many cases the harbor missionary must give these people bread to eat, and sometimes help them to the end of their journey.

This interest is not supported as it should be. It is a work laid upon the whole Church by the General Synod, and every congregation of our 1500 should bear its little part of the burden.

It is said during the past year nearly 1000 immigrants were received into Episcopal churches through the labors of their harbor missionary at New York.

Installation.

One of the missionaries asks, "What is the law or custom of our Church concerning the installation of a missionary?"

There is neither law nor custom concerning the installation of missionaries as such. The Constitution and the custom of the Church require the installation of every minister, and missionaries form no exception. The commission of the Board cannot take the place of installation by the Classis. The only exception to this is where a missionary *organizes* a congregation; but even this he can rightly do only by leave of Classis. The Board has no right to set him over an organized mission without the implied or expressed consent of the Classis. Some Classes may not care much for installation, and great distances may seem to justify the omission; but the law and custom of the Church favor the installation of every pastor.

Wanted.

In some of our churches (even in some of our families) are large German pulpit Bibles, in good condition, but not now needed, which would do good service in some of our missions. One of our missionaries writes for such a German Bible for his pulpit; and if any one is willing to furnish it, the address will gladly be given. Or, perhaps you may wish to send a new one.

The Hand-maid of Home Missions.

Bear in mind, brethren, the relationship between church erection and home missions.

It is that of the right hand to the left. Whenever a congregation is drawn together and a church organized, the first essential is a house of worship.

Without some adequate provision for this necessity, the labors of the missionary will be largely wasted. What boots it to have gathered a million bushels of the finest wheat, if there are no granaries in which to store and protect it?

So then, that the spiritual grain gathered by the faithful workers may not be scattered and lost for the want of a visible home, let us return to our people determined that both they and we shall be more loyal to this hand-maid of home missions.—*Church at Home and Abroad.*

The Reformed Church.

AT the organization of Trinity Mission, Akron, Ohio, in 1890, Rev. R. C. Zartman, in an address, said:—

Our Reformed Church, the oldest Protestant Church in existence, takes its name from the great religious Reformation of the XVIth Century. In the year of our Lord 1516, in Switzerland, Dr. Ulric Zwingli founded the Reformed Church, which has become the mother of 80 different denominations holding presbyterial form of ecclesiastical polity.

From Switzerland the Reformed Church was propagated and established in other lands, such as Germany, France, Scotland, England, Ireland, Holland, Hungary, Bohemia, Poland, America, etc.

One hundred and seventy years ago the Reformed Church was introduced into America by pious families from Germany and Holland, who, like the pilgrims of New England, fled from cruel religious persecutions, in order to find in these Hesperian wilds, a land where they could worship God according to the dictates of their consciences. They came, bringing with them their Bibles, catechisms, hymn-books, liturgies and an ardent love for the Reformed faith.

There are four distinct forms of church government, to wit: the papal, the episcopal, the congregational and the presbyterial. The polity of the Reformed Church is presbyterial—a system of religious government which corresponds with the highest type of civil government known as the Republican.

In doctrine the Reformed Church is orthodox, evangelical, maintaining the inspiration of the canonical Scriptures, the divinity of Jesus Christ, teaching the tenet of the Holy Trinity, and holding that conversion (repentance and faith), regeneration and sanctification are essentials of Christian life and happiness.

The Heidelberg Catechism, the flower of the entire Reformation, prepared and published in 1563, by the Elector, Frederick III., of the Palatinate, Germany, is the authorized creed of the Reformed Church. It is also the book, with doctrines formulated, used in the religious instruction of those about to become communicants in the Reformed Church. The system of our Church, accordingly, is educational, but none the less spiritual.

The Reformed Church claims the honor of originating the Sunday-school 327 years ago, in the Palatinate, Germany. At the behest of Frederick III., the children of the Palatinate were assembled in the churches on every Lord's Day, and instructed in the way of salvation. That was the genesis of Protestant Sunday-schools.

The Reformed Church is pre-eminently the church of martyrs. I say this to stimulate you in your mutual efforts, which will demand of you self-denial, zeal, perseverance and sacrifices. On St. Bartholomew's Eve 30,000 of the Huguenot Reformers died the martyr death in France. At the Revocation of the Edict of Nantes 500,000 Reformers fled for safety to other lands, unwilling to renounce their faith. In Holland many Reformers were persecuted unto death for the faith they loved. The human founder of our denomination, Ulrich Zwingli, on the battle-field at Kappel, under the cruel and fatal sword stroke of Captain Vokinger, poured out his life-blood in behalf of the cause he promulgated. Truly the Reformed Church is the Church of the martyrs. Shall then any sacrifice be too great for us, its adherents? Encouraged by our glorious heritage, let us live

and toil and sing with renewed devotion, according to the poetic sentiment:

"I love thy kingdom, Lord—
The house of thine abode.
The Church our blest Redeemer saved
With His own precious blood."

The Student Volunteer Movement.

THIS movement for foreign missions, unquestionably one of the greatest missionary revivals of our century, had its origin at a conference held at Mt. Hermon, Mass., in 1886. From the small band of 21 it has increased until it has enrolled over 6,500 young men and women. Of this number about 450 have already sailed to the foreign field.

A noted foreign missionary says that in no other missionary revival have more than 2 per cent. of those who volunteered gone to the field, but of the Student Volunteer Movement 5 per cent. have sailed.

The watch-cry of the movement is "The evangelization of the world in this generation." If this has been enthusiasm, it is an enthusiasm based on facts, on possibilities, on God's promises.

The pledge of the movement reads, "We are willing and desirous, God permitting, to become foreign missionaries."

Through the work of the volunteers one hundred churches are in whole or in part supporting their own missionaries, contributing for this purpose $50,000 annually. Seventy-two Colleges and Seminaries are doing the same thing, and are contributing over $30,000 every year.

Surely this movement, this wonderful work of God, justifies the words of Dr. McCosh, ex-president of Princeton, who says regarding it: "Has any such offering of young men and women ever before been made in our age or in our country, in any age or any country since the day of Pentecost?"

Missions in the Bible.

In reading the Bible through, one chapter daily and two on Sunday, notice carefully how much is in it about missions: promise and fulfilment; biography and history; prose and poetry; single verses and whole chapters; the words of God and the words of men.

The Old Testament, rightly read, is full of prophecies about the everlasting kingdom which is covering the whole earth; and is not the New Testament emphatically a missionary book, the gospels telling of preparatory work and the epistles being letters from the first missionaries? The Bible is full of missions, in the historical, poetical, prophetical and doctrinal books, not merely those passages which directly name the work, but also those which imply it, like 1 John 3: 17.

—Several children can join together to establish a Church-building Fund in memory of father, mother or grandparent. What more beautiful token of filial affection than this! Marble will crumble, but the work of the Lord abides.

—What every Christian should have is a broad love that cares not only for his own soul but also for the souls of others, a love that takes in not only home missions, but also foreign missions, a love as broad as that of our Lord, who came to save the world.

—A young lady in a Sunday-school in New Jersey from her fourth year to her twentieth, missed not one Sunday in the sixteen years. This is a remarkable record.

THE CHILDREN'S PAGE.

In His Name.

If any little word of mine
May make a life the brighter;
If any little song of mine
May make a heart the lighter,
God help me speak the little word,
And take my bit of singing,
And drop it in some lonely vale,
To set the echoes ringing!

If any little love of mine
May make a life the sweeter;
If any little care of mine
May make a friend's the fleeter;
If any lift of mine may ease
The burden of another,
God give me love and care and strength,
To help my toiling brother!

—*Selected.*

An Emperor in the First Reader.

An interesting story comes from China about the Emperor. He is quite young, only twenty years old, but is no doubt well educated in all that usually belongs to a ruler there.

Some time ago, however, the Emperor thought it would be well for him to study the English language, so as to speak it and read it; and likely his advisers encouraged this, although it was a new thing in the Empire.

But how could the Emperor learn English? He must have teachers, like any other man, and he must begin just where any child would begin, namely, at the beginning of a simple school book.

So the Emperor sent to the Imperial College for a teacher, and this teacher tried to get a very fine book for the royal scholar. At length, after much correspondence, it was found that a certain Methodist missionary had brought from America a very pretty First Reader for his little daughter; and this child's book, full of colored pictures, with large print, was then sent to the Emperor, who now is learning his daily lessons in English from a little girl's primer.

—The Presbyterian Board of Foreign Missions, acknowledging $833 for a work in Yamagouchi, Japan, says that one dollar came from Africa, from Bertie Good, the child of a missionary! And that boy earned the dollar by learning the multiplication table.

Lapland and Laplanders.

Lapland is north of Norway and Sweden, and is a very cold country. The Lapps do not stay in their own country all the time, but wander about with their herds of reindeer. They live in tents shaped like sugar loaves. When it is warm, they cover their tents with cloth, but in winter they put turf over them, so as to keep warm. They shade their eyes with their hands as they come out of their tents. That is because it is dark and smoky inside, and the light hurts their eyes.

The Lapps are very queer and dirty people. They are always dwarfs and not very handsome. They have a great stone for their door. All the family are accustomed to sitting on their knees. They make their beds out of reindeer skins, and the carpets are made of boughs. They have thousands of reindeer in Lapland, and those animals are considered their chief riches. Their milk is very good and rich. The people make cheese of it.

The women put their babies in a cradle and hang them in a tree when busy. The cradle is made of wood, it is covered with reindeer skin, and lined so as to make it soft like a bed.

The Lapps' own way of singing is very ugly, for they sing in a kind of a howl. The Lapps caress their dogs as if they were children. They share their food with them. I think this is very kind. Some of the Lapps are Christians. A Swedish pastor went and taught them of the true God, and also some other people like the Lapps, called Finns.—*Ex.*

Babies in Pastures Green.

A GENTLEMAN who made a bicycle tour round the world, tells of a queer sight he saw in an out-of-the-way part of China, where the people have many quaint customs:—

"I saw about twenty Chinese children tethered to stakes on a patch of green sward, like so many goats or pet lambs. The length of each baby's tether was about ten feet, and the bamboo stakes were set far enough apart so that the babies wouldn't get all tangled up. Each baby had a sort of girdle around its waist, and the end of the tether-string was tied to the back of this. Some of the little Celestials were crawling about on all fours; others were taking their first lessons in the feat of standing upright, by steadying themselves against the stake they were tied to. What queer little Chinese mortals they all looked, to be sure, picketed out on the grassland like a lot of young calves whose mothers were away for the day! In this respect they did, indeed, resemble young calves; for I could see their mothers at work in a rice-field a few hundred yards away. All the babies seemed contented with their treatment. I stood and looked at them for several minutes, from pure amusement at their unique position; but, although they regarded me with wide-eyed curiosity, I never heard a whimper from any of them."—*Children's Work for Children.*

Ninety Miles for the Gospel.

All the mission work in Mexico is carried on in the Spanish. We know of no mission to the millions of Mexican Indians in which they can hear the Gospel in their own tongue.

The Methodist Church in 1889 issued the Gospel of Luke in the Aztec language. This is the first ray of the light that we hope will flood Indian Mexico by the time our boys and girls have grown up, and are ready to take their places in the ranks of missionaries.

Our own missionary, Dr. Green, tells a story that shows that the Indians can understand the Gospel story when they hear it. He says that a few Indians strayed into the church at Jalapa, heard a sermon and received a few tracts. They went back to their own town, ninety miles distant, and told what they had heard, and read their tracts to their neighbors. These were so interested that a company of thirty people, fathers, mothers and children, took the long journey back to Jalapa to hear more and to buy books.—*Children's Work for Children.*

Prayers and Alms.

Do you want to hear how the "Do Good Band," of Utica, N. Y., offer their missionary pennies? I think it a very beautiful way; and I cannot help thinking that our dear Lord is better pleased when we bring Him our gifts as if we loved Him, and want to show our love by our gifts.

Nearly every Sabbath, about the middle of the school-hour, the little ones march and sing as they drop their money into the mite-box. Then one child steps on the platform, holding the mite-box, and, at the word "prayer," a hush comes over the school, and they repeat with bowed heads:

> "Now, oh! heavenly Father,
> These our offerings take;
> Bless the gifts and givers
> All for Jesus' sake."

Then the box is handed to the treasurer, and the amount is marked on the blackboard.—*Children's Work for Children.*

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Home Missions.

Edited by Rev. D. S. FOUSE, Superintendent of the Board of Home Missions of General Synod.

Meeting of the Board.

THE General Board met in the College Building at Lancaster, Pa., on Tuesday evening, April 19, at 7.30. The following were present: Rev. J. A. Peters, D. D., Rev. E. R. Eschbach, D. D., Rev. J. J. Leberman, D. D. Revs. J. M. Kendig, J. H. Sechler, D. S. Fouse, Rev. C. F. Kriete, and Elders C. M. Boush and H. C. Hoover.

The sessions continued from Tuesday evening until late on Thursday evening. A great deal of business was transacted. The reports from all the missionaries under the Board were considered. Several new missions were enrolled as reported elsewhere in this number of the GUARDIAN. Six missions became self-supporting during the year. At a certain point in the proceedings, the Bi-synodic Board, through its President, Dr. J. O. Miller, turned over the missions under said Board to the General Board. These were enrolled and then the unification of the English missions became complete. The five missions heretofore maintained by the Synod of the Interior were also offered to the General Board and were enrolled. A great deal of business came before the Board which elicited a good deal of discussion, but all points were amicably settled. The next annual meeting will be held in Pittsburg, Pa. The quarterly meeting of the Executive Committee will also be held in Pittsburg, Pa., on July 12, 1892. The work of the Committee will be very greatly increased hereafter, as about ninety missions pass under the Board from this time forward. May the favor of God rest upon this important work of the Church. F.

Our Work.

IT seemed to be the general feeling on the part of the members of the Board at the late annual meeting, that never before was the outlook for our Church so bright as at the present time. This is especially true as regards the mission work. This advanced movement must be judged in the light of what the Church actually did in the past, rather than what she should and might have done. Even now we are not, as a Church, coming up to the measure of our ability; but the stride forward has been so great that it should afford us special cause for thanksgiving. We shall not be surprised to find that

the five English Synods will have raised $35,000 for home missions, when the next year comes to a close. Indeed the work will demand nearly that sum as it stands now; and certainly additional work will have to be undertaken as the year advances.

Add to this what the three German Synods pay to missions, and we will get well up toward the $50,000.

We are not in a position to say what the Foreign Board receives annually; but judging from their monthly reports the amount must be over $20,000. This makes the missionary contributions nearly $70,000.

Add to this the church extension money contributed—which by some other denominations is counted directly as mission money, which it also is, in fact—and we have the figures well up toward the $100,000.

We do not say that it reaches that figure as yet by our present system of reckoning; but if we had a little more system in our way of reporting funds, we believe that the amount would not be far from that figure. We know that there is much money given for church extension every year which never gets into the missionary column where it belongs, but goes simply as general benevolence. It may be that we have the figures a little high; but we are convinced, judging from the advancement made within a few years past, that it will be only a short time until the amount contributed for the different departments of missions will go beyond the $100,000 figure. And this will still be less than fifty cents per member, whereas it should be one dollar per member at least. Why should it not be? Let us look for great things from the Lord, and we will receive them.

Let us no longer make discouraging comparisons, but let us go to work with still greater zeal, and in years to come we will wonder how it was possible for us once to do so little. Let us have faith—but let us put that faith into practice. Faith without works availeth little. Our territory is almost limitless; let our faith, zeal and energy be the same. F.

Building Funds.

IT should be a matter of hearty thanksgiving on the part of the Church that so many are beginning to see the great need of Special Church-building Funds. Not only do the people appreciate the need of these Funds, but many are giving of their means for their establishment.

The hearts of all the members of the General Board were made glad at the Annual Meeting when it was found that during the past quarter three of the Funds were obtained, while a fourth was given by bequest. The three were given by the following: *Charles Santee* of Philadelphia, *Levi H. Diehl* of Astoria, Ill., and *St. Joseph Classis* Synod of Ohio. The fourth was given by bequest by Rev. Dr. B. S. Schneck. These Funds will be known by the names of the donors.

Here then we have $2,000 given for this special object, and just at a time too when the Board was about compelled to make some arrangements to meet several pressing demands in the direction of Church Extension. These Funds were a God-send to the Board.

We were not to divulge the name of one of these donors just at this time, but we hope we will be pardoned for giving the name in the *Missionary Guardian.* We do it upon the ground that we should let our light shine so that others may be influenced to good deeds and noble acts.

These benefactions bless twice. They bless those who gave them, and

they are a still greater blessing to the Church which reaps the benefits of their help for generations to come.

May we not hope that others will be influenced to follow the example set them in these donations to such a noble Christian cause? In little over a year the General Board received nine of these Funds. Many more are needed for the extension of the work. Indeed the exigencies of the case demand that special efforts be made to gather Extension or Building Funds. The apportionments should be materially increased in order to swell these Funds; while men of means should be solicited to give of their abundance to help along this long neglected work. F.

The Hungarian Work.

THIS department of our work is frequently presented to the readers of the MISSIONARY GUARDIAN, yet the people are doubtless anxious to know what is being done along this line.

Both the missionaries report progress and good prospects for the future. Rev. Jurany is now engaged in gathering funds for the erection of a chapel in Cleveland. He reports that he met with encouraging success when on a visit among the churches in the East, for the erection of the proposed new building.

In Pittsburg a lot has been purchased for $1,300 cash, the funds coming from the sale of the East End property. This lot is held by the General Board. Then, there is on hand at this writing, according to the report of Rev. J. H. Prugh, the sum of $2,000 toward the erection of the chapel. This sum it is confidently expected can be raised to $3,500 by the time the building is completed. This sum is deemed sufficient for the building of the chapel.

A committee consisting of P. Keil, J. T. Hamilton and Rev. J. H. Prugh has been appointed by the Board to superintend the erection of the chapel, so that all who contribute to this good work have the assurance that no mistakes will be made and no money squandered.

The building will be so arranged that in addition to the auditorium and Sunday-school room, there will be four smaller rooms which are to serve as a parsonage. The work will be commenced at once and pushed with all possible energy, so that by the time this appears in print the building will be well under way. At first some doubted the wisdom of having Rev. Kovacs send an appeal broad-cast over the Church; but we find that it was a good thing after all, as he has already received fully $1,000 and has the promise of more. He has gotten small sums from his own countrymen, from Kansas, Illinois, Nebraska, Montana, West Virginia, and from the East. People of other denominations, being convinced that this is a movement in the right direction, are sending some contributions. A Presbyterian lady of Pittsburg sent Bro. Kovacs a draft of $50 for the building. Some donations, we understand, have come from men who are not identified with the Church at all. All are aware that the only way to make good citizens of these people is to make them Christians. May we not then ask all our pastors to send a little contribution for this noble cause. As the Church must erect this building, let us have it to say, when it is finished, that it is also paid for. Send all funds to Rev. J. H. Prugh, 202 Coltart Square, Pittsburg, Pa. F.

—The Easter offerings of Grace mission, York, Pa., Rev. I. N. Peightel, were $134! All for home missions. Part was from the Sunday-school.

Thanks.

DURING the year ending March 31, 1892, the following missions formerly under the General Board, became self-sustaining :—

New Basil, Kansas, Rev. A. Bollinger, pastor; Jerusalem and Mt. Zwingli, Brèmen, Ohio, J. H. Albright, pastor; Wathena, Kansas, Rev. J. G. Martin, pastor; Hamilton, Ohio, Rev. Geo. Z. Mechling, pastor; Wilkinsburg, Pa., Rev. James S Freeman, pastor; Trinity, Norristown, Pa., Rev. J. B. Henry, pastor.

The Board returns hearty thanks to these missionaries and their people for working up their fields to a point of self-support. This should be the object of every mission. While the Board is willing to help, yet every mission should put forth all the efforts possible to become self-sustaining as quickly as that point can be reached.

We are sure that the above named fields, with their pastors, feel all the better because they have been able to cut loose from the Board. A congregation is all the better off when it can stand alone and not depend upon a Board. Giving missionary aid is only an evidence of weakness on the part of the field receiving it; and the sooner it can dispense with the help of the Board the better. A number of others will, during this year, arrive at the same point. F.

—Rev. J. W. Love, of Wichita, Kans., reports nine additions to the mission at a delightful Easter service.

Report of Rev. D. B. Shuey.

THE following extracts are taken from the last quarterly report of Superintendent Shuey to the Bisynodic Board.

It is with feelings of regret that I make this my last report to the Board of Missions, in whose service I have now labored nine years and five months, having resigned my pleasant and desirable charge at New Providence and Quarryville, Pa., and entered upon the mission work November 1st, 1882.

As this is my last regular mission Report to your venerable Board, I take the liberty of giving a few general thoughts on the mission work in the West during these nine years in which I have been in your employ.

A wonderful change has taken place in Kansas during these years. In 1882 Kansas had but three congressmen, this coming fall it will elect eight. This shows the difference in population. In May, 1883, Kansas had but four pastors of the Reformed Church with but three small church buildings; now there are twelve ministers at work and we have fourteen church buildings.

During this time I have worked up and organized ten new congregations, besides preliminary canvassing and preaching for two others, and reorganized two. Secured the ground at six different places for churches and parsonages, built two churches and assisted largely in a third, and purchased one church property. Also built two parsonages. I also labored hard in securing, erecting and establishing Wichita University.

My many duties involving legal and financial business in the mission work, have prevented me from applying myself to my books as I would have desired, which fact I deeply deplore, and much of my reading and thinking must be done while traveling in the cars. In all my business and legal transactions for the Church I have been quite successful with very little expense to the Church. I made it a point to investigate the laws for myself where-

ever I was called upon to transact any legal business, pertaining to properties or moneys of the Church, always preparing all deeds, mortgages or charters myself, and hence, have never paid a dollar as attorney's fees for the Church. By my experience and research in this respect I have gained much valuable information in business affairs, while I had to neglect my theological studies. But this was necessary in my line of work. Is it not a fact that unbusiness-like and illegal matters have brought disaster upon many a congregation, if not its death? I have conscientiously sought to avoid any such difficulties.

If at any time you need my services in any western matters to which I can attend for you, do not hesitate to make your desires known.

I am very grateful to you as a Board for your many favors granted me, and to you as individuals for the confidence which you have manifested towards me.

Where to Send the Money.

Pastors and treasurers of Classes will please keep in mind the agreement of the Joint Committee of the Bi-synodic and the General Board in Altoona, Pa., in January last, namely: All money for home missions within the bounds of the Eastern and the Potomac Synods shall (as heretofore) be sent to treasurer W. H. Seibert, 931 North Third Street, Harrisburg, Pa, who will make monthly remittances to Elder Charles Santee, treasurer of the General Board.

By this agreement, which is the one followed by the other Synods whose missions are under the General Board, the District Board has a proper record of what the various Classes have paid on their apportionment for missions, and can make a just report to the Synods. W.

Twenty-fifth Anniversary.

This year our German brethren in the West will celebrate the twenty-fifth anniversary of the organization of the Synod of the Northwest, which took place in Fort Wayne, Ind., in May, 1867, with delegates from five Classes.

The necessity for such a Synod, says the *Kirchenzeutung*, is far better understood to-day in the light of these twenty-five years than it was even at the time of organization.

One of the first acts of the young Synod was to take charge of the *Mission House*, at Sheboygan, Wis., which had been under the care of the Sheboygan Classis.

And the new Synod was at once confronted with a great home mission field requiring prompt attention. Though a Synodical Board of Missions was not at once organized, yet the Synod laid out a plan of work which in after years came to great results.

Then followed the division of Classes, and in the course of time the organization of new Classes, until now the Synod of the Northwest has come to strength. In 1867 it began with 83 ministers and 7,736 communicants; now it has 212 ministers and about 28,000 communicants. W.

You Will Notice the Change.

THE transfer of the missions of the Bi-synodic Board to the Board of General Synod makes it unnecessary to have a By-synodic Department in the MISSIONARY GUARDIAN; and from this time forward there will be only the two departments: Home Missions and Foreign Missions. The only editorial change is in dropping the name and work of Rev. T. J. Barkley, of Gettysburg, Pa., who had charge of the Bi-synodic Department. The general editor will miss his carefully prepared copy.

The four pages heretofore devoted to a Miscellaneous Department will now be thrown into the Home Mission Department, but the last two pages will continue to be used for the children. W.

Self Supporting.

Under date of May 5th, 1892 Rev. J. H. Buser writes that from July 1st, the mission at Leighton, Iowa, will be self-supporting. He says:

We called a special meeting of the Consistory to discuss the work of the year; and in view of the many calls to the Board from places more needy and perhaps more promising, we resolved to make earnest effort to relieve the Board after July 1st, 1892. The deacons made a careful canvass, and succeeded even beyond our expectations. They raised $400, the amount of salary agreed upon, and even more will come after awhile. This burdens no one. Then, too, the Women's Missionary Society will help us."

These are brave words from a pastor who for four years has in this mission had a very small salary; and this act of self-support by a mission of less than 90 members, deserves high praise. These people will please accept our hearty congratulations. They have every year surprised the Board by their large giving. W.

Payment in Full.

THE transfer of the missions of the By-synodic Board to the General Board was made in good faith; and it now becomes all the Classes within the bounds of the Eastern and Potomac Synods to come to the help of the Board in the full payment of the apportionment for this work.

What gave rise to the Bi-synodic (at that time Tri-synodic) Board? When? How many years did it manage the work? With what success? How did the "unification" sentiment arise? What was the action of the various Synods on the subject from time to time? How came the final action? What does the transfer involve? How much money must we have for the missions within the Eastern and the Potomac Synods? How much more should we raise for work outside which really still depends on our gifts?

All these are interesting and important questions. The last one especially demands careful consideration. In these changes there is danger of indifference, and we must be careful lest there be loss instead of gain. Let no one for a moment think that less need now be given than before. If the Bi-synodic Board has under its care less missions than before, the General Board has just so many more, *and these "more" are as dependent upon our support to-day as they were before the transfer.* Hence there must be no lessening of support, but rather increase for a growing work. W.

Receipts.

For the month of April, 1892.

Home missions General Synod . . .	$2781 87
Harbor Mission, N.Y.	94 63
Hungarian missions	69 40
For Church Extension, ...	1100 00
	$4,045 90

Fourth Anniversary.

The Women's Missionary Society of the Reformed churches of Lancaster, Pa., is made up of ladies connected with the Reformed churches of the city, and now numbers 79 members. Each congregation has a society, but this one has no business relation to them. It was organized before the Classical Missionary Society.

Some time ago this Society celebrated

its fourth anniversary in the First church. The income of these four years, money and donations, for all the work of the Society, was over $954.

Mrs. Mary G. Heitshu, the president, read the report of the year. Addresses were delivered by Rev. W. C. Calder, missionary from Burmah, India, and by Rev. J. A. Peters, D.D., President of Heidelberg University, Tiffin, O. W.

Notes.

—The W. M. S. of East Pennsylvania Classis some months ago paid $56 on their proposed Church-building Fund, and lately paid $84 additional. These friends will please accept our thanks for their fair beginning.

—A Missionary Society was organized April 24th in the Pine Run congregation of the Pine Run charge, Westmoreland Co., Pa., Rev. C. W. Summy, pastor. The following officers were elected: President, Mrs. Sue C. Summy; Vice President, Miss Blanche Hilborn; Secretary, Miss Daisy Gumbert; Treasurer, Geo. Rubright. The Society started with a membership of forty-five, with more to come.

—At the tenth anniversary services of the mission at Williamsport, Pa., of which more will be said next month, the membership was reported as 215, just five times the number who went out of the old Emmanuel's congregation in 1882. Congratulations.

—The income of the Bi-synodic Board for April is: for missions, $1890.72; for church-building, $129.57.

—Thanks for some copies of the *Missionary Herald* from some unknown friend. The file is now complete, and no more copies are needed.

—The International Missionary Union, an association of retired missionaries to promote coöperation in their work, will hold its ninth yearly meeting at Clifton Springs, N. Y., June 8–15, 1892.

—One day last March a gentleman called at the rooms of the Board of Missions of the Episcopal Church in New York City, and presented the Board with a very desirable lot for the enlargement of their rooms; and the next day came a gift of $50,000 for the necessary buildings.

—In a late *Kirchenzeutung* Rev. H. Schnatz, pastor of Martha Memorial Mission, New York, gives some interesting facts concerning his work as the basis of an appeal for help. His church, built in 1886, is in the midst of an immense German population. The congregation now numbers 351 members, with a Sunday School of 300. Only one other congregation of our Church is in the city, that of Rev. J. F. Busche, D. D. A debt of $25,000 rests upon the mission, with interest payable semi-annually. Heroically they are struggling to pay interest and current expenses; but to reduce the principal, help must come from abroad, and the German Synod of the East has allowed the missionary to visit its people to ask this help.

—Of the Easter offerings sent in from Riegelsville, Pa., by pastor B. B. Ferer, was one of $5.00, the Nevin Boyer memorial. This little boy when dying, two years ago, said: "See that my pennies are taken to Sunday-school for missions," and his parents have given $100 to the congregation, the interest of which is in this dear child's name.

—The Missionary Society of St. Luke's mission, Lancaster, Pa., Rev. W. F. Lichliter, pastor, in April celebrated its third anniversary. Sixty new members were enrolled during the year, and about half as many were lost. Addresses were delivered by Rev. and Mrs. J. P. Moore.

Scaling Down.

THIS term is used when speaking of the reductions that are annually made in the salaries paid to the missionaries by the Board. The missions and missionaries formerly under the General Board were subject to this process at the late annual meeting. April 1 is the beginning of the missionary year under the General Board. Reductions are made in the appropriations, on that date. This matter was attended to as usual this year. It is any thing but a pleasant duty for the members of the Board. All are aware of the fact that the salaries of the missionaries are none too large even as they now are. To cut them down seems almost cruel. But other parts of the Church demand that their claims be recognized. In order that new points may be taken up, reductions must be made, as the Board is limited in its operations to the amount of funds given by the Church.

Some one may say—why not abandon some of the fields or why not refuse to establish new ones? That is easily said, but not so easily done, as all the members of the Board well know. Where shall the knife be applied? What field shall be cut off first? Which one shall be abandoned among the many on the roll of the Board? To abandon would be cruel we are told, and with much force too.

Again, some portions of the Church have no missions. Some Classes may not have any. There is good missionary territory within their bounds; and as they pay their money to help along the work, they demand that the promising points or some of them at least, be taken up. The Board can hardly do otherwise than to give heed to these demands. But how about the means that are needed to keep all this work going? Ah; yes! there is where the trouble comes in. To make the money reach and help all, there must be an annual scaling down.

But this is not done with the supposition that the missionaries shall have less salary. No, not at all. But as the missions get help from year to year it is supposed that they increase in strength gradually, and gradually relieve the Board by making up to their pastors what the Board has to "scale down."

Let us hope then that the missionaries will not take amiss the action of the Board in reducing their allowances. Some asked for a reduction, while others desired that they be allowed the same as last year. While the reductions were not heavy, yet nearly all were reduced some. Let the missions by all means make up the cut to the missionaries. F.

Progress.

TREASURER Santee's report shows that from May 20, 1891, to April 20, 1892, just eleven months he received for the work of the General Board the sum of $15,187.97. By the time the year is up the amount will, doubtless, be fully $16,000, against less than $12,000 last year. This shows very commendable progress.

We understand that the Bi-synodic Board received and disbursed in the same time about the same amount. This makes $32,000 for the four English Synods. The Synod of the Interior can hardly be reckoned in this account, as that Synod maintains several missions of its own, the funds for which are not included in the above.

By another year the pay roll of the General Board will reach very nearly $35,000. Add to this the amount raised by the three German Synods, and we will have an idea as to what the Church is doing. That great progress has been

made admits of no doubt, although some would like to belittle this great advancement.

As a Church we have reasons for thanksgiving for the awakened interest in the spread of our Zion. And this is only an intimation of what can be and will be done when the Church is fully awake to her responsibility. F.

Here and There.

—The Board has arranged for the purchase of a lot in Cumberland, Md. at once for $2000 cash. A good missionary is needed to take Rev. Weller's place.

—The Astoria, Ill., field has been enrolled as a mission with an allowance of $100 from the Board. Now let some good young man volunteer to take that field.

—The Board authorized the Superintendent to canvass Youngstown, Ohio, during the summer with a view of opening a mission there the coming autumn. Will pastors please send us the name and address of members that may have removed there from their charges?

—North Akron, Ohio, has arrived at that point where it is felt that the main church must be erected. The chapel 45 by 45 is already too small. The gathering of funds for the new church will commence *at once*. Success to the effort.

—The Fourth church of Dayton, Ohio, was enrolled as a mission, with the understanding that the First church of Dayton, Rev. W. A. Hale, D. D., pastor, will pay the appropriation of $500. This latter sum is to include the apportionment which said congregation would otherwise pay to missions.

—The Messiah mission of Philadelphia was enrolled as a new mission with an appropriation of $800, the work to commence as soon as arrangements can be made. Rev. Tesnow will be the missionary. The prospects of the mission are represented as especially good.

—Rev. C. M. Hartzell of Latrobe, Pa., is to have charge for the present of the mission at Derry, Pa, without any cost to the Board according to his own proposition. A new church is being built there now.

—Mr. Parley Zartman of the Theological Seminary at Tiffin, O., has been commissioned for the mission in Sioux City, Iowa. He is to begin his work there July 1st. He is a young man of ability and energy. Let us hope that he will meet with success. F.

Special Meeting of the Board.

ACCORDING to previous announcement, the Bi-synodic Board of Missions met in special session in the College Chapel, Lancaster, Pa, on Tuesday afternoon, April 19th, 1892.

Nearly all the members were present. The main interest of the meeting was the transfer of our missions to the Board of General Synod: but before this could be done the quarterly business of the Board had to receive attention. The Superintendent reported various items of business done during the quarter (notifying the missions of action in their case; commissioning men for certain fields; the payment of the Thatcher and the Riegel Church-building Funds; and similar matters) and his report was adopted as part of the minutes.

A request for the enrollment of a certain mission the Board had to decline; and a request for a Church-building Fund for a mission not under the care of our Board also had to be refused under the plan of the Fund itself which allows its use only in missions under this Board. Such refusals

are painful; but as public servants the Board has no alternative.

St Thomas Reformed church, Reading, Pa., was enrolled as a mission, subject to the approval of the General Board, with an appropriation of $400. So far this church has been under the care of Rev. A. S. Leinbach, D. D.; but a missionary pastor will now be located there. The Reading Reformed churches have done much in the last five years, and the Board very cheerfully granted the request for the enrollment of St. Thomas.

As is known, the Board last fall commissioned Rev. L. D. Steckel for Tower City mission. One of the three congregations, namely, at Lykens, Pa., must this summer build a church, if possible; and a Church-building Fund was promised to these people on the usual terms of the Board.

A request came from the Consistory of the church in Seattle, Wash., for the re-enrollment of this mission, and the request was granted subject to the approval of the General Board. This church was a mission under missionary G. Graedel for some years, and was then given into the care of Rev. A. E. Schade without an appropriation; but Rev. Schade having left Seattle, the church again becomes a mission. Steps have been taken to secnre a pastor.

The attention of the Board was called to the fact that the MISSIONARY GUARDIAN is not doing what it was intended to do, namely, owing to its very small circulation (less than 2,000) it is not carrying our missionary news to our people, and the Board suffers loss. What should be done? The question was discussed quite at length, and the following action was taken:

Resolved, That we recommend to the General Board of Home Missions and to the Board of Foreign Missions the discontinuance of the MISSIONARY GUARDIAN in its present form after December, 1892.

It may be added that as the General Board was in session at the same time, our action was sent to them; but the General Board did not coincide. Their action was as follows:

Resolved, that this Board cannot consent to the discontinuance of the MISSIONARY GUARDIAN, but are willing, if necessary, to reduce the number of pages from 32 to 24.

And to this reduction the Foreign Board will also doubtless agree.

Some years ago, Rev. J. O. Miller, D. D., President of the Board, was authorized to issue a neat certificate of membership in Missionary Societies, and several editions were printed from a fine lithographic stone at a cost of about two cents each. He stated that he had still on hand about a thousand copies. What should he do with them? The Board said, "We will pay you for these, and the Superintendent will hold them for free distribution among our Missionary Societies." Dr. Miller then donated to the Board the lithographic stone, and the Superintendent was instructed to have printed as many copies as may be necessary to fill orders received.

The resignation of Rev. A. M. Schmidt, of Baltimore, was accepted. The Board regrets to lose his faithful services, for he has done good work in the mission.

The Superintendent's promise of aid for a church in Burlington, N. C., namely $200 as a gift when the church is under roof, and $300 as a loan when it is finished, was approved.

Rev. Lewis Reiter, our missionary at Roanoke, Va., again reported to the Board the necessity of help for the purchase of a lot on which he may build a church. He has some funds

for a building, but nothing toward a lot; and the uncertainty of the case greatly hinders his work. After careful consideration the Board pledged itself to furnish a loan at 3 per cent. for two-thirds of the amount necessary to purchase a desirable lot in Roanoke, Va., on condition that the Potomac Synod provide the balance. It is hoped that the Synod will meet the Board on this proposition. If it cannot do so, the result may be serious. Rev. Reiter must either be helped or else withdrawn.

Last June, at the request of Rev. D. B. Shuey, the Board promised to pay Kanas City Mission $300 toward their deficit of interest due on a mortgage, on condition that the mission pays all other indebtedness (apart from the two mortgages). The treasurer was instructed to pay this money so soon as he receives from Superintendent Shuey assurance that the mission has met the conditions of the promise.

But while doing this, the Board had to do more. We loaned that mission money several years ago on second mortgage, part of a legacy it was; but no interest has been paid, and the Board discussed the question of an early foreclosure. At length the following action was taken:

With regard to our claim against the mission in Kansas City,

Resolved, That we notify the General Board that we hold against said mission a claim of $1,800; and inasmuch as the mission has failed up to this date to pay the interest, we will expect of them the prompt payment of interest from this date; and in the event of their failure to meet such interest, we shall feel ourselves obliged to foreclose our mortgage in order to secure our trust funds.

In view of the fact that the Pacific Coast is rapidly becoming English, it was felt that our mission work there should be conducted with this in mind. Accordingly the following action was taken:

Inasmuch as the national language of the country is English, and the German population is destined to become an English-speaking people,

Resolved, That hereafter all German missionaries recommended by this Board be instructed to conduct part of their services in the English language.

The resignation of Rev. Ernest Clapp, of Royersford, Pa., was accepted. He goes to a charge in the Dutch Reformed Church.

The resignation of C. W. Levan, of Easton, was received. As he has been commissioned for the new field in Northeast Baltimore, the Board does not lose him.

And in order that this new interest may have proper aid in the building of a church, and that the missionary may at this early day know what to expect, the Board pledged a loan of $3,000 in Church-building Funds, to be given when necessary, on the usual terms of the Board.

For some years Rev. D. B. Shuey has had free use of the parsonage owned by the Board at Emporia, Kansas, and although he is now no longer the Superintendent of our Board, yet for the present the free use of the parsonage is allowed him on condition that he pay taxes, insurance and ordinary repairs.

A number of bills were ordered paid, a resolution of thanks to St. Stephen's church for kind entertainment was passed, the time and place of the next meeting of the Executive Council were referred to the officers, and the Board prepared to make the transfer of the missions.

The subject was approached with feelings akin to sadness. No regretful

word was spoken, but the members felt that a great step was to be taken and that we were about to enter upon a new epoch. The following resolution was passed;

Resolved, That we do hereby transfer to the Board of Home Missions of the General Synod of the Reformed Church in the United States the missions under our control according to the terms agreed upon at the Joint meeting of the two Boards at Altoona, Pa., January 14th, 1892.

The minutes were then approved; and at 3.15 P. M., after a tender and earnest prayer by Rev. Dr. Clever, the President declared the Board adjourned.

The Board at once went from the College Chapel down to the Seminary Reading Room where the General Board was in session, to make the formal transfer of our missions; but as the room was small, both Boards returned to the College Chapel.

Rev. Dr. J. O. Miller, addresssng the President of the General Board, said: "We have come to consummate what has long been in progress, and to pass over to your control the work we have long had in hand and in heart. While preserving the autonomy of our Board, we will hereafter be only advisory. I am authorized by our Board to lay before you our roll of missions, asking you to accept them on the terms agreed upon at Altoona. Nine of our missions marked in blue, namely, those outside the bounds of our two Synods, we transfer to you absolutely. Hoping that the blessing of God may rest upon our united work and efforts, we hand you our roll."

President Peters took the roll and asked, "What action will you take?"

Elder C. M. Boush said: "I move that these missions be received, on the terms agreed upon at Altoona." The Secretary, Rev. Dr. Eschbach, read the roll, some explanatory statements were made, and the motion was passed.

President Peters then said: "As is well known to you all, it is nearly twenty years since the Tri-synodic Board was organized, and this action of transfer is an epoch in our missionary history calling for grateful acknowledgment of God's providence. We have present with us Rev. Theodore Appel who served longest in the superintendency of your Board. He will please lead us in prayer." And so the transfer ended.

The General Board by resolution requested our Board to add to its roll all the missions within the Eastern and the Potomac Synods not now on it (namely, those in the Philadelphia Classis and in Wyoming Classis).

Our Board then withdrew, and a brief meeting of the Executive Council was held.

Thus ended a most interesting and important meeting. Of the proceedings of the General Board no account can here be given. W.

—Rev. John Kovacs, missionary to the Hungarians, lately administered the Lord's Supper to a number of his countrymen in St. John's Church, Lebanon, Pa. Of course the whole service was in the Hungarian language.

—Rev. A. T. G. Apple, missionary in Washington, D. C., after a serious illness has quite regained strength; and on his return to the city his glad people gave him a most heartsome welcome. The Merry Helper's Club, an organization of young ladies and gentlemen, has gathered in many young people; and lately the Club presented the mission with forty copies of the new Hymnal for use in both Sunday-school and congregation.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

The Tōhoku Gakuin.

THE "Tōhoku Gakuin," is the new name of our Sendai Theological Seminary. *Tōhoku* means east-north, or as we say, north-east; and *Gaku-in* means, "learning-house," "science-hall." Taking the two together, the name of our school indicates the learning-house (School) of the North-east (of Japan.)

And a very suitable name it is, since the Tōhoku Gakuin is the only Christian Boy's School north of Tokio on the east and of Kanazawa on the west coast of Japan. It has therefore a right to its name, and also to its existence. It is the same School that it was before, only with its course more extensive and thorough, and admitting students, Christians and I think non-Christians, who wish to obtain a Christian education; for none other is given within its walls.

Its chief object continues as before, to prepare competent and well approved young men for the work of the holy ministry. At the same time others, not candidates for the ministry, will get such a training as will fit them for the active duties of life in other callings, Christian lay workers, teachers, professors, intelligent God-fearing business men, whose services are as indispensable to the Christian Church in Japan as they are in America. Located in a city of sixty thousand people, and being the only Christian school in a part of the Empire with many millions of souls, its sphere of influence and usefulness has become an assured fact; and its utility as a Theological Seminary and a general school where literature and the sciences are taught from a Christian standpoint, is not questioned.

It is for this school, so favorably located; hitherto, so successful in its operations, and with the brightest prospects for the future, that the Board of Missions is seeking a new man, to go out in the near future as an additional teacher. To send out this new man, to maintain him while he is laboring there, the Church is called upon to furnish the means. This question will arise in the minds of some who know the condition of the Board's finances: if the expenses could not be met before, how can they be met after they have been increased by the addition of one more missionary family? I reply, by saying, "Let those who have given to foreign missions, give more; and those who have given nothing, give something." This is the only way it can be done.

I have faith in the people that they will contribute enough to meet the demands of our growing work in Japan, provided the ministers will interest themselves, properly present the subject, and give the people a *fair opportunity*.

The question of ability is a vanishing factor; and the question of willingness will be, so soon as our membership fully understand the work with its needs and demands, and are reminded of their duty with reference to it.

Our School is in a most flourishing condition, having by this time about one hundred students. Our evangelistic work is more than holding its own. A new congregation (self-supporting) was recently organized in the Sendai district. At Yamagata and other of our outlying stations souls are born into the kingdom and members added to the Church. Such is the intelligence that comes to me from Japan to cheer

my heart as it should the hearts of all who love the Lord Jesus Christ and who pray for the coming of His kingdom. J. P. MOORE.

Increase of Students in our Training School.

BY a reference to the last published statistical table it will be seen that the number of students in our Theological Training School at Sendai, Japan, was 31. After the opening of the term last fall in the new building, the number was reported to us as having increased to eighty six; later intelligence reports a further increase to over one hundred.

This has been quite a surprise to the Board, and it congratulates the Church upon the wisdom of the erection of a commodious and inviting building and the measures adopted for the enlargement of the capacity and facilities of the School. We rejoice in being able to inform the friends of our work, that the interest in adopting the students for the ministry as beneficiaries by our congregations, Sunday-schools and Missionary Societies is increasing; and at short intervals we are receiving applications for the names and photographs of students whom it is proposed to support. The cost it will be recollected is $60 a year, payable semi-annually in advance. There are several students for the ministry still unprovided for.

It is a cause for devout thankfulness to be able to note the widening scope and influence of our School for good. It is attracting many students to its halls who are seeking but a secular education; but they receive that education in the midst of the permeating and leavening influence of Christianity. Many no doubt will be won to Christ, and they will go forth as educated, influential Christian laymen.

It is this growing influence and proportions of our Institutions which have rendered imperative the increase of the American teaching force. While native talent is employed in the scholastic branches, in those distinctively Christian, or intimately related to our holy religion, the mature equipment in religious life of the foreign missionary is deemed as yet indispensable. Hence the recent call for another missionary. It is desirable that he should reach his post by the opening of the next term. He will be able to enter upon the discharge of his duties at once. The advance classes are prepared to receive instruction imparted in the English language, while he would take part in teaching English to the lower classes. The outlook for the future is exceedingly promising.

The Policy of our Foreign Work.

WE have made it a point in presenting our work to the congregations to explain the plan which has been adopted by the Board, of carrying forward our Mission in Japan. We have set forth this plan with more or less distinctness in the pages of the MISSIONARY GUARDIAN. But it has occurred to us that its brief restatements might avail to reach some in our Church who have not yet come to its clear comprehension.

Profiting by the experience and judgment of the missions of other Churches laboring in Japan, as also by our own observations, it was early felt that the only true plan of operations would be to raise up a native ministry. Among other reasons which induced this conviction were the magnitude of the work, the difficulty of acquiring fluency in their difficult language, and the independent self-reliant spirit of the Japanese people. An educational policy consequently commended

itself to the Board, and was accordingly adopted. Hence the necessity of the establishment of our schools.

It must not however be supposed that this policy excluded or led to the neglect of evangelistic labor on the part of our missionaries. Our plan comprehends a regular evangelistic department, with Rev. J. P. Moore at its head. His primary office is to give special attention to this department, and any service he may render in teaching in the schools is secondary. The other missionaries take part in evangelistic work, as time and opportunity favor, preaching on Sundays at the various preaching points, and conducting Bible classes and Sunday-schools. Both the lady teachers of the Girl's School and the wives of the missionaries have their labors in conducting classes for instruction and in Sunday-school work.

The missionaries take with them the advanced students in the Seminary, and under their supervision these students are encouraged to address their fellow natives, and are practised in preaching the Gospel. Some of them are doing very efficient work. They speak to their fellows in their own tongue. They are developing a very earnest, self-denying spirit, enduring persecution in some instances with Christian fortitude. This evangelistic work will be increased and extended as the students are qualified for the work. So that it is easy to see that in the course of a few years we will have quite a force of native laborers in the field. From this it will be readily seen how it is that the work is growing on our hands, and with the blessing of God will continue to grow. The advanced steps which the Board felt constrained to take, are all the result of a growth which is implicitly involved in the general plan itself. The divine word of command is *forward*, and we thank God for the faith that the home Church will adjust her step to the "marching order."

Our Supported Students.

IT occurs to us that it would be a matter of interest to the readers of the MISSIONARY GUARDIAN to know how many supported students we have in our school at Sendai.

There are now upon our list the names of twenty beneficiaries belonging to the Training School, and five applications by proposed patrons whose beneficiaries are not yet designated. There are other candidates for the ministry who are self-supporting, and others again who for the time being are supported out of the general appropriation. The practice is to place new beneficiaries on the general fund until their Christian character and mental powers are sufficiently exhibited; and only after they have been subject to this probation and approved, are they assigned to patrons in the home Church, and thus the way is opened for the reception of new probationers. There is one of these beneficiaries the name of whose patron we have not yet been able to ascertain. Will the patron, whoever it is, please drop us a line giving us the information. The name of the student is Hagiwara Kintaro.

In the Girls' School the list of names of supported scholars numbers fifteen. A material increase in the number is much to be desired. Girls have to be taken in at an earlier age than boys, for the reason that they reach the marriageable age at sixteen. Self-supporting girls, living in their heathen homes and reared in the midst of heathen surroundings, are under the Christian influence of our School only during school hours, when their

attention is largely occupied with their lessons. What is desirable, especially in the case of the girls, is to separate them from heathen home life, and surround them continuously with a Christian atmosphere. Thus will they grow into a solid Christian life. We earnestly invite Sunday-schools, Missionary Societies and congregations, as well as individuals, to become patrons of other poor girls. In a Christian point of view, it would be well if we could fill our School with these supported girls.

The Monthly Acknowledgments.

WE are in the habit of scanning the treasurer's published acknowledgments from month to month, to see what congregations and charges have contributed, and how much. We have been impressed with the large number of small amounts. Some charges of from 300 to 500 members will contribute anywhere from $5 up to $25 and $30. The sums we suppose are the outcome of a simple announcement of a collection for foreign missions, without any special care on the part of the pastor to give his people a carefully prepared account of our work, its promise and its needs.

We wish, for the information of our people and their pastors, to show them what a small congregation will freely do when the subject is intelligently laid before them.

Rev. J. S. Hartman, of the Second church, Harrisburg, Pa., invited us to present the cause of foreign missions to his congregation. We did so Sunday, April 24th, 1892. The people were deeply interested, and the contribution, including a few dollars from the Sunday-school, amounted to about $50. Now here is a congregation which is far from being wealthy, whose strength is reported in the last minutes of Synod as 145 members (communed 107), giving almost 50 cents per capita of those who communed. This, besides a contribution to our treasury by the Missionary Society, in the earlier part of the year of between $30 and $40. It is too late to say that our people will not contribute to this cause when it is earnestly presented to them.

Increase of Contributions.

A writer in *The Messenger* recently called us to account for the urgency with which we presented the shortage in its finances, with which the Board is left to contend. He speaks of our appeal as a "wail," and it would seem that our wail had produced a nauseating effect. We know there are people whose stomachs are very easily nauseated by that dose. The Church's need of funds is very sickening to them. Now we would not for a moment have that writer think that we would rate his stomach as belonging to that class, for we don't know who he is. But still there are such people, and for the most part they belong to the class who "*always don't give nothin*," as the repulsed beggar boy put it, or give under the pressure of some special incentive. We are sorry, however, that our dose seems to have produced the emetic effect which appears in his article, but we rejoice in noticing in the latter part of it that he was feeling better.

Editorial Notes.

—The receipts of the treasury for the month of April amounted to $1625.73, which is $178.45 less than the preceding month, and $353.65 less than the corresponding month last year. The receipts for the four months of this year are 229.71 less than the four corresponding months

of last year. Will the Church please take note of this falling off. The present current expenses of the Board are about $1800 a month. A word to the wise is sufficient.

—We have no doubt that one potent reason for the shortage of our receipts, especially during the last month, is the fact that a very large portion of our pastors have been gathering the sums necessary for the payment of their remaining dues on Classical apportionments. We notice in the late church papers that a large share of the communion collections was appropriated to this purpose. May we not hope that now they will hasten to give heed to the urgent necessities of our foreign work? Last year there was a great diminution in our receipts, just after the meetings of the Classes. We beg the brethren, let it not be so this year, as our expenses will soon be increased by the necessity of sending out another missionary.

—We have learned in our visits among our churches that different pastors have different methods of managing their collections for foreign missions with varying measures of efficiency. The worst plan is simply to announce a basket collection for the cause without any personal effort on his part other than perhaps the cold request that the members contribute liberally. We recently visited a young pastor who besides speaking to his members on the subject, in private as well as from the pulpit, placed in the hands of each member a missionary envelope, which the Secretary of the Board furnished him, on which envelope he had in advance *written the name of the member*. The effect of this plan is that members will be careful that the pastor does not find their envelope wanting in the collection basket, and they are at the same time prompted to make the enclosure such as they are willing shall be known. The result was that in a moderate-sized country charge the amount realized was over $100. The Secretary will be glad to furnish the needed envelopes, on reception of the requests of the brethren. Please specify the number needed.

—In the *Christian World* of May 5th, Rev. David A. Winter, Prospect, Ohio, invites Sunday-school scholars and others to send him canceled post-office stamps. He wishes to gather a million, and his purpose is to devote the proceeds to the cause of foreign missions. Rev. Winter is an earnest and hearty worker for the advancement of the cause. The Girls' Band in his congregation is supporting a beneficiary in our Theological Training School. We bespeak a wide co-operation with him in his charitable enterprise.

Letter

FROM MISS MARY C. HOLLOWELL.

Sendai, Japan, March 29, 1892.

DR. S. N. CALLENDER.

Dear Friend:—You can imagine after the monotonous, lazy life on shipboard, how strange it seemed to get on solid land again, and especially on such a unique, picturesque and bewildering land as Japan. When the morning came, when in the distance we caught sight of the jagged coasts outlined against the beautiful blue sky, everything was in confusion and excitement on board. Then came the unsteady descent over the side of the vessel into the little launches which had come puffing out into the bay to meet us; that is, if you are fortunate enough to get one, and if not, then into one of the small flatboats or "sampans," as they are called. After a short row we are on *terra firma;* and

then comes the custom house ordeal. This form is soon gotten through with (if you have a very unconcerned air about you, and some well-known person with you to vouch for your goods, as I had).

Then comes the most novel part of all, the first ride in a jinrickisha. At first it seemed as if I just could not get into that little lacquered "hansom, leaning on its shafts at an angle of forty-five degrees with the pavement." 'Tis but a momentary hesitancy, and when once seated in it, what comfort there is, and how gay it seems to be bobbing along through the crowds in the narrow streets. I am so much in love with jinrickisha riding that I feel as if I should like to ride all the time. The jinrickisha men are such sturdy, faithful little fellows, always ready to take you any place you may want to go, and watch your possessions and interests as faithfully as if they were their own.

Yokohama is by far too much foreignized to interest us specially, and after a short stay we hasten to Tokyo —Tokyo, the pride and joy of every Japanese heart, the centre of art, learning and society. In Japan, Tokyo is the place of all places. And what a place it is! What a perfect bee-hive! Its narrow, winding streets (this, of course, in the Japanese Tokyo, and not in the foreign parts); its odd little curio shops, with the fronts all open and the articles spread out on the floor, and the owner seated on his mat waiting for customers; the many bright piles of oranges and persimmons ranged along the streets; the black, slashed curtains, with their odd Chinese characters, which hang in front of the silk stores, floating and flapping in the breeze; the numerous toy shops (almost every other shop is one), with the bright, enticing playthings; the fish stores, with the display of fishes, perhaps right beside a curio store; the merchant seated at the street corner, with his wares arranged on the ground before him;—all these make one feel as if he really had come to another world.

All over Japan the streets are full of people wandering and weaving around all day long. It seems as if they must spend all their time on the streets. Add to these numerous little shops and corner stores, the jinrickishas flying along; the chattering in this unknown language, so soft and musical; the clatter of the wooden shoes over the hard streets; the cries of the pedlars and burden bearers, and the flute-like sounds of the blind man's whistle as he wanders along; and you will have some slight idea of a street in Japan.

As night comes, the lanterns come forth and bob here and there, throwing their peculiar light over everything, and giving to everything a weird, fantastic look, which was wholly lacking in the daylight. When you think of Tokyo in this night scene, "don't," says a late popular writer, "think of any metropolis you know, blazing with the varicolored lanterns that live their short hour in the night of a strawberry garden party. Think of a low, broad, far-stretching city, covered with a tiny, heavy-eaved growth of houses, that gnomes may have built in the night, softly illumined from one end to the other with hundreds of thousands of the palest, most exquisite and artistic lantern ideas that ever night brought forth." But I might go on talking forever. To fully appreciate the quaint Japanese beauty and artistic effect of it all, one must be present and experience it for himself. Although we may have read much about this land, yet when confronted by the reality our images of it sink into vagueness and unreality.

M. C. H.

Great Fires in Japan.

A dispatch from Tokio says that fire broke out there on Sunday, April 12, which did enormous damage. The dispatch is vague as to which portion of the city was burned, but says that 6,000 houses were destroyed. The loss of life was heavy. It is known that fifty of the natives lost their lives, and several are still missing.

Fire at Nogoya, Japan, on March 22, destroyed the temple and tower and 1,300 houses, entailing a loss of $350,000.

The Leprosy.

WE extract the following interesting description of this terrible disease from a paper by Rev. J. Taylor Hamilton, Secretary Moravian Board, Bethlehem, Pa., published in *The Missionary Review.*

Leprosy still remains one of the most loathsome and awful visitations that can well befall a human being. Of the form of the malady to be met with in the Orient, Dr. Einszler, the honorary physician of our hospital at Jerusalem, writes as follows:

"Neither the description of leprosy given in Leviticus 13, nor the signs there given to the priest for the discernment of the disease, at all agree with the symptoms of leprosy as now existing. The 'plague in the skin of the flesh' is not now 'in sight deeper' than the skin surrounding it, nor does the hair on the diseased part turn white. On the contrary, it remains unchanged in color at first, but after a time it becomes brittle and falls off, as the skin loses vitality and the roots of the hair die. In the Old Testament the expression repeatedly occurs, 'a leper white as snow.' That evidently implied that the skin of the person so afflicted appeared remarkably white, which, however, is not the case in leprosy of the present day.

"On the other hand, a peculiar characteristic of the disease as it now occurs, is the insensibility of the skin, extending inward so far that the knots which form under the surface could be cut out without the patient feeling any pain. Of this feature there is no mention in Leviticus. Lastly, the leprosy of the present day seems absolutely incurable by any medical art, while the law of the old covenant makes provisions for cases of healing.

"We cannot but conclude, therefore, that leprosy has changed its character in the course of centuries. It has become more ineradicable and more destructive. Observation of individual cases bears this out. Careful treatment and constant cleansing of the sores at the very beginning of the disease will check its course for years, while neglect, especially if united to insufficient diet, will quickly aggravate its destructive character. The above-mentioned knots under the skin begin to suppurate and turn into deep and spreading sores, destroying the flesh until the bones are laid bare."

Whether or not leprosy, as it exists to-day, is infectious, is, I believe, somewhat of an open question. Certain it is, that of the Moravians who at different times to the number of about 25 have ministered to the wants of lepers, in connection with leper homes, not one has contracted the malady. Nevertheless, it needs a most devoted spirit to care for lepers in every stage of the loathsome disease. Think what it means to spend day after day in contact with such woe; to witness the intense sufferings and hear the moans of those victims for whom the disease is reaching a vital part; to breathe the air made offensive by the effluvium of leprosy, and wash

and bandage the sores repeatedly; to know that the most which can be done is to mitigate the awful sufferings and for a while postpone the end, happy even in the being able, by Gurjun and Chaulmoggra oils, to afford some temporary relief. And with it all, the stupefying dullness of intellect induced by the physical conditions not seldom proves a hindrance to the reception of the higher consolation. So at various points the ministering Christian is baffled.

THE MISSIONARY REVIEW OF THE World for May very appropriately has a review of the work of William Carey, who, in May, 1792, just one hundred years ago, founded his "Society for Propagating the Gospel among the Heathen." The review is written by George Smith, LL.D., F.R.G.S., of Edinburgh, Scotland. Other articles of special interest and timeliness are: "Immediate and World-wide Evangelization;" "The Departure of Charles Haddon Spurgeon;" "Are Mission Converts a Failure?" "The Training of Missionaries." Published by the Funk & Wagnalls Company, 18 and 20 Astor Place, New York. $2 per year; 25 cents for single numbers. In clubs of ten, $1.50.

The Place which Christ Occupies in India.

I CLOSE with a word on the place occupied by Christ in India. The change during this generation is wonderful. None but those who can compare the present with the state of matters thirty-seven years ago can form any idea of its extent.

In 1853 the knowledge of Christ was considerable, but there was little idea of Him as a living power or authority to be reckoned with outside the classes directly under the influence of missionaries. He was not widely looked up to with either love or reverence.

Now the knowledge is far wider, and the character of Christ stands out in bold relief against the character of the gods of India. His superiority is generally acknowledged by the great body of educated natives, and the devotees of the old religion tremble for their systems of idolatry and hate the Author of the religion which they feel is destined to supplant their own; while the enlightened look upon Him with reverence and admiration, and many with sincere affection.

In fact, Christ is now the central figure to educated Indians, and these now number not fewer than eleven or twelve millions, while their number is being increased every year at the rate of another million as they issue from the schools and colleges.

It is a rare thing for the youths who go through the higher schools and colleges to leave without a feeling of admiration for the character of Christ, unless they are so depraved as to hate virtue because they love vice.

It is in India as in Judea, Christ "is set for the fall and rising again of many in Israel." But that He shall be recognized as the Saviour of India is as sure as the promises of God.

—*Missionary Review.*

A Noble Tribe.

It is known, but seldom fully apprehended, that the great bulk of the people of Africa south of the equator, belonging as they do to the Bantu race, are not negroes, though they may not inappropriately be called negroids. A traveler, quoted in the *Missionary Record* of the United Presbyterian Church of Scotland, says:

"The Bantu is a fine, tall, upright man, with delicately small hands and well-shaped feet, high, thin nose, beard

and mustache. They are not black, but generally of a warm chocolate. Some of the men are perfect Greek statues as regards the splendid development and poise of figure. They have pleasing faces because of the perfect good humor that enlivens their features."

One tribe, to the south of Stanley Pool, are described as having not a stupid face among them. The noble heads of the men make them appear as if they were all "members of Parliament." Like the negroes, they are born orators, but apparently on a higher range. "A sermon that I heard from one of them," says a missionary, "was as fine as ever I heard in Europe or America, not only in point of delivery, but in its clearness of reasoning, and in its profound perception of spiritual truth."—*Missionary Review.*

The Prospect.

Dr. Happer writes very hopefully of Japan. It will be remembered that the Emperor there was very young, when in 1868 he instituted the measures which have resulted in a representative government under a constitution. A Russian lieutenant who has traveled much in Japan of late, says that the majority of the better class there are only waiting for an intimation from the Emperor to recognize Protestant Christianity as the religion of Japan. We may yet see a nation born in a day! The Church should be moved to special prayer for Japan and for China.—*The Evangelist.*

Foot Binding.

Among the subjects that arouse much interest in China is that of "foot-binding." The Roman Catholics observe the custom and furnish medicines to be applied to the foot so as to render the operation more successful, and at Chungking it is said that they had the reputation of being able to compress the foot more than the natives could. At a recent conference of missionaries there the question came up, and one of the leading members who had been led to pray earnestly over the matter with his wife, and had decided not to bind the feet of his daughters, sprung to his feet, and laid before the company his decision. He was so earnest in his presentation of the matter that the whole body pledged themselves individually hereafter to oppose foot-binding. This settles the question for the mission in that district.—*Independent.*

The first Protestant Christian in Japan.

A native Japanese Christian periodical recently told the story of the first Protestant Christian in Japan. This was one Murata, military retainer of the Lord of Saga, in the southern island of Kiushiu.

In 1860 he went to Nagasaki by order of his chief, and one evening as he was crossing the harbor in a boat, he picked up a book that was floating about the water. The writing ran from side to side, "like the crawling of crabs," and upon sending it to one of the Dutch then settled at Nagasaki he learned that it was the Christian Bible, then a proscribed book.

Curiosity spurred him on, and he had one of his assistants learn the language of the book and translate it for him sentence by sentence. His study was continued in secret, with a few friends, after his return home. When a difficult passage was found, a messenger was sent to Dr. Verbeck, a well-known missionary then in Nagasaki, for its interpretation. Murata was afterward baptized, and his name stands first on the roll of Protestant Christians in Japan.—*Selected.*

From a Sermon at Grace Church, New York.

BY DR. W. R. HUNTINGTON.

I suspect that what embitters a great many people against foreign missions, and tempts them to say the sharp and harsh things they say about them, is a certain contempt for the small way in which the work is prosecuted. The meagre equipment of the missionary enterprise inspires in them the same sort of feeling with which Saul regarded David's smooth stones from the brook. Is the Goliath of heathendom, they ask, to go down before such an infantile armament as that? But whose fault is it that foreign missions make such a beggarly showing in this matter of equipment? Who is to blame for the insignificance of the preparations made to bring great peoples and races into captivity to the obedience of Christ? Surely not the promoters of foreign missions, the men engaged in planning and pushing the work, for these would gladly, if they could, send out whole fleets where now with difficulty they secure shipment for a single passenger.

No, the reason why foreign missions languish is because men are skeptical as to the intrinsic merits of the work itself. They do not perceive the grandeur of this, the most courageous of all enterprises of the Christian Church, and so they are half-hearted in the moral and niggardly in the material support they give. It has been my endeavor this morning to lift the whole subject up to a high level, to get away altogether from the petty details, the mere statistics of the matter, and to interest you in the magnificent result at which the work of foreign missions aims, the bringing of the whole round world into harmony with God and itself. I have admitted that other agencies are at work furthering this end, and I have had nothing to say in disparagement of any one of them. God speed them all! But when we think of it, the most direct way in which you and I can help in the matter is by contributing to foreign missions either personal service or the means for securing it at the hands of others. Commerce, science, statesmanship, literature, these are large words, and words that stand for large things, but the extent to which you and I can individually aid in bringing these forces to bear against heathendom is inappreciable. On the other hand, we can, all of us, help in sending some one single-hearted, earnest, Christ-loving man or woman to Japan or to China or to Africa. This is a thing we can do. it is not far above and out of our reach; it is well within the means that God has given us. We have it in our power to do it if we will.—*New York Tribune.*

Treaty with Japan.

Our Day, for April, contains a vigorous article by Rev. J. L. Atkinson, in reference to the treaty relations of Japan and America, in which it is stated that a treaty was once negotiated between Japan and the United States, restoring to the former power its tariff and judicial autonomy; but made operative only on the condition that the other powers should make similar arrangements. This condition having failed, the treaty failed. The United States has thus recognized the justice of Japan's demand. Mr. Atkinson urges with much force that our government should remove this condition and take independent action, and "*offer* to restore to Japan freely and fully the judicial and tariff autonomy we took from her in the days of her ignorance and weakness." The first and sufficient argument for such a course is that it would be just; and we may well consider also what a prestige it would give to our country throughout Japan.—*Missionary Herald.*

THE CHILDREN'S PAGE.

A Missionary Box Seventy Years Ago.

BY EUGENE P. DUNLAP.

[The story that I now take pleasure in writing for CHILDREN'S WORK, I heard at the International Missionary Conference at Clifton Springs, N. Y., from the lips of a veteran missionary who spent almost a half century in a heathen land.]

IN those days the greatest event of the year was "going to the muster," and at the "Regimental muster" was seen the greatest military glory. The Colonel in gaudy uniform, and mounted on the best horse in the county, was there. Then there used to be some revolutionary soldiers who came every year, and often there would be a number of Indians. Every boy went, and each boy had his money with which to buy gingerbread on that great day.

On a bright September morning, a lad (the hero of the story) was off for a walk to "the muster." When he started his mother gave him seven cents for his enjoyment during the day. A cent in those days would buy a large piece of enjoyment. But let us listen to the veteran's story.

"I was rich. My mother was generous. I was thinking how I could spend all that seven cents in one day, when my mother said, 'Perhaps, Cyrus, you will put a cent or two of that in Mrs. Farris's missionary box as you go by there.'

"Just here I ought to explain that several of my young friends and I were trying to work for the Master by educating an Indian boy. We had made a missionary box which was kept at the home of a good Christian mother. To this box we often made visits with pennies which had been earned with the needle, by raising chickens, collecting wood ashes to sell, and in many other ways.

"As I went along I kept thinking over what my mother had said, 'A cent or two.' I wished that she had told me to put in one or two cents. But there it was, 'Perhaps you will put in a cent or two!'

"Well, I kept turning the money over in my hand for the first mile of my walk, and I thought, 'I will put in two cents.' Then I began to reason with myself. How did that look? Two cents for the missionary box and five cents for myself. It didn't satisfy my ideas very well. I began to think that it did not look right, and I decided that I would put in *three* cents.

"I trudged along with a good deal of comfort under that decision; still, the old reason and comparison returned. *Four cents for gingerbread for myself, and three cents for the souls of the heathen!* To get rid of that I changed it about—four cents for the heathen and three cents for gingerbread. Nobody could complain of that.

"Then another trouble came up. The boys would be sure to ask, 'How much money have you to spend?' and I would be ashamed if I only had three cents.

"'Well, I don't know what to do with this money,' I sighed to myself. 'I wish mother had given me six or eight cents then it would be easy to divide, but I cannot divide this! and now I don't know what to do with it!'

"By this time I had reached Mrs. Farris's, and went in. I stood by that missionary box. I looked at it. Then I looked at my money. Then I thought of the gingerbread. Then I thought of the Indian boy; and I remember to this day how the thought came to me, as I got hold of my seven cents, 'I will drop them all in, and

there will be an end to the trouble.' So I did, and I went off and enjoyed it immensely until noon, when I began to get hungry. I fought shy of the gingerbread stand. I went off around where some soldiers had their dinner. I wished they would throw me even a bone.

"About four o'clock I started for home. It seemed to me my knees would fail. They felt weaker than now, although I am past eighty. Reaching home hot, dusty and faint, I said: 'Mother, do get me something to eat. I am as hungry as a bear, have had nothing to eat all day.'

"'Why, Cyrus,' said she, 'where is that money I gave you? Did you lose it?' 'No, mother, but you gave me seven cents, and I could not divide it anyhow, so I dropped it all into the missionary box.' 'You poor boy!' she laughed, and immediately I had a bowl of bread and milk. I don't think I ever tasted such bread and milk in my life. There were tears in my mother's eyes. 'Oh, mother,' I said, 'don't cry! I would go hungry all day long for such bread and milk as this.' But that was not what she was thinking of, for she said: 'No, my son, I am glad that my little boy, my youngest, can deny himself for the sake of Jesus.'"

Well the missionary box was visited often every year, until the Indian boy was educated, ready for work, and just at that point he died. Strange, was it not? But how about the missionary box? Was it a failure? Hear what the venerable missionary said about it. "Years had gone by, when I said to my mother, 'Mother, I have decided to give my life to missionary work.' She simply answered, 'Cyrus, I have always expected it.'

"I have often thought in looking back to my boyhood, that no doubt the missionary box had much to do with my becoming a missionary, and I have always thought that five missionaries came out of that missionary box, one of them the Rev. Dr. Jewett, who was the instrument in saving the Telugu Mission, where there are now more than 30,000 converts; another, Martha Whitcombe; and another, Susan Jewett. We all belonged to the same mission band. At the same church we used to look through the same loop-holes in the ends of the pews at each other. I feel that these all came out of that mission box. I know that I did, although I did not know it then."

And now, dear readers, have you guessed who the veteran missionary is? No other than the venerable Dr. Cyrus Hamlin, first President of Robert College, Constantinople, Turkey.

Put your treasures into the missionary box. Don't think of it as a small thing. Deny yourself in order to fill it. Greater good than you can imagine will doubtless grow out of your missionary box.—*Children's Work.*

"You cannot see the waters
By which the grass is fed,
You cannot see the brooklet
Within its little bed;
You cannot even hear it,
So quiet is its flow;
And yet those hidden waters
Have made the grass to grow."

Dr. Corbett, a missionary in China, says, "The heathen never go to their temples without carrying an offering of some kind, as a proof of their sincerity. When they become Christians this conviction is not rooted out, but rather it is heightened in proportion as Christianity is regarded as superior to heathenism."

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Home Missions.

EDITED BY { Rev. D. S. FOUSE, D.D., Rev. A. C. WHITMER.

Chicago.

THAT Chicago is destined to become the largest city in this Republic does not any longer admit of doubt. It will never, perhaps, hold the commercial position that New York City does. Its position on Lake Michigan makes that impossible. The Atlantic seaboard will of necessity hold the place of honor in the commercial world. But as a field for missionary operations Chicago is equal, or will be, to many of the States of the Union separately taken. If it is true that 70,000 people move into the city every year, and many of these are young men, too, what an important field for the Church! If it be true that all the churches in the city seat less than 500,000, whom will God hold responsible for the other 700,000 who have no church to go to?

There are six Reformed churches there, the English belonging to the Reformed Church in America. A certain person who loves the Reformed Church lately said to us: "Whenever you start an English congregation in Chicago call on me for a Fund of $500."

That was to the point. The time has come when this must be done. By the grace of God it can and shall be done. No later than the coming fall a mission must be opened in that growing city. Just at this time we cannot see the funds with which to do it, but we have sufficient faith in the Reformed Church to believe that she will furnish the funds. We would like to hear from any person or persons, or Missionary Societies, that are willing to make a special contribution for this object. It may not be $500, but less sums will do. No matter what the amount, send in your name with what you are willing to give. Let this be a general movement of the Church East and West. Let the movement be of such a character as to put the project on its feet at once. A lot and chapel will cost no more in Chicago than in many other cities of the country. May we not have a chapel ready for dedication before the Columbian Exposition comes to an end? May our ministers coming to the Exposition in the fall of 1893 not attend such a dedication? It can be done if the Reformed Church says it shall be done, and we believe she will so say. F.

At Several Classes.

BY close runs and short stays I was able to attend the meetings of a number of the Classes in May and June.

Quite a number of copies of the tract on "Our Church-building Funds" were given to those who asked for them (and to some who did not), and from this seed a harvest will come in due time. It is a great satisfaction to notice how this interest is attracting the attention of thoughtful people. Many pastors and elders are taking hold of this part of our work; and I could tell you of earnest women who are giving the matter much thought. Of their promises I may not speak.

Lebanon Classis has a large membership, but the average for benevolence is too small; and while some of the charges give liberally, the small giving of others drags down the general average. Alas, that so many people should give so little! Of the $1755 apportioned for home missions, only $857 came into our treasury, and therefore somebody suffers.

Goshenhoppen Classis met in the lovely new church of pastor Huber, at Schwenksville, Pa., in the heart of the Perkiomen Valley. These brethren have too much on hand to assume the raising of a Classical Church-building Fund just now; but during the year past they paid into our treasury $200 more than their apportionment for missions!

Pastor More, of Catasauqua, Pa., entertained East Pennsylvania Classis by lodging the members among his families and serving all the meals in the Sunday-school-room, and much time was thus saved to Classis and money to the people. The Women's Missionary Society of this Classis is raising a Church-building Fund, but I will not tell you the names of two individuals who each promised a Fund. A home missionary service was held on Sunday evening.

I reached Tohickon Classis early on Monday morning. The brethren had a busy session, wrestling with some hard questions, but they had time to hear the good news that their Classical Church-building Fund, our nineteenth, is now completed.

Rev. Dr. Callender, in behalf of the Foreign Board, was at all these Classes telling of our foreign work. He and I travel together in peace. He is not afraid that I will get too much money, nor am I afraid that he will get too much. Each knows that the more the one can raise the more the other can raise.

While urging the Classes to make special effort to pay the whole apportionment for home missions (as the Synod urges, as the work demands, and as may be justly expected), I assured them that the Board is not so narrow as to ask that this be done to the hurt of other interests. The Church has much work to do, and therefore all interests must be taken into honest account. But mark well, if the whole apportionment is not paid somebody will suffer, for our work is done on the apportionment. Please note also that when a Classis accepts its apportionment from Synod, the payment should be made a matter of conscience. W.

This and That.

—The Reedsburg Charge (Ohio), Rev. N. W. Bloom, pastor, contributed an average of 55 cents per member to the special Church Extension Fund.

—The lot for the English mission in Omaha, Neb., has been paid in full by the Board. The sum required was $2000.

—The lot selected for the Cumberland, Md., mission will cost $1600 in

cash. The funds are on hand to pay for it as soon as the necessary legal proceedings are through with.

—The mission in North Akron, O., will commence the erection of the main church not later than the spring of 1893. This is necessary, as the chapel is already too small to accommodate the Sunday-school.

—The mission at Plymouth, Ind., will soon erect a parsonage near the church; something very much needed.

—The lot for the Hungarian mission in Pittsburgh, Pa., cost $1300, and was paid cash. The whole property will be held by the Board, so that the Church cannot sustain any loss.

—The Board has given Brother Bauman, late of the Theological Seminary at Lancaster, Pa., a call to the mission at Astoria, Ill. It is hoped that he may accept, as a pastor is much needed.

—Brother U. O. H. Kershner, who so acceptably supplied the Sharpsville, Pa., mission last summer, now has charge there as pastor. Great things are anticipated for this field under the new pastor.

—By the time this appears in print Parley Zartman, lately of the Theological Seminary at Tiffin, Ohio, will be at work in the Sioux City, Iowa, mission. Heretofore the mission has not prospered. We believe there is a better day in store for it.

An Overture.

The Lancaster Classis (Eastern Synod) at its late meeting took the following action:

Whereas, A large proportion of our congregations and the membership of our churches do not contribute anything towards our missionary work in Japan; and,

Whereas, The growing demands of this work require the hearty co-operation of every member of our Church; therefore,

Resolved, That the General Synod of the Reformed Church in the United States be overtured by this Classis to direct the District Synods to apportion annually a sufficient amount of money among the Classes needed to carry forward our work in Japan.

German Presbyterian Work.

The General Assembly of the Presbyterian Church (north) has 160 German churches. It has two well-equipped German theological seminaries, one at Dubuque, Iowa, with 30 students, and a younger at Bloomfield, N. J., with 50 students. Two eight-page self-supporting German papers are published, one at Dubuque, Iowa, the other at Newark, N. J.; and two German almanacs for 1892, one in the East and one in the West. W.

What Children can do.

THE children of St. John's Reformed Church, Allentown, are actively engaged in working for the cause of missions. Two Bands, the Boys' and the Girls', are in charge of a number of ladies, and meet in the chapel on alternate Saturday afternoons.

The Girls' Band lately gave a most pleasing entertainment in the chapel. A program consisting of music, recitations, readings, dialogues and reading of letters from Japan, was rendered in a praiseworthy manner that best showed the great interest taken by the children themselves. A pleasing feature was the "silver offering," which amounted to $24.

Those interested in Mission Bands may be glad to know something of these faithful workers, their methods of work and what they have accom-

plished. This we can best tell by quoting from the secretary's report:

"The Girls' Mission Band held its first meeting for the year on the afternoon of September 26, 1891, when the following officers were elected: President, Miss Anna M. Kieffer; Vice-President, Mrs. A. Grim; Treasurer, Mrs. Wm. Deshler; Secretary, Miss Hannah Schwartz. We have enrolled sixty, with an average attendance of thirty-one. The meetings have been conducted as follows: Devotional services, responses at roll call with Scripture verses, reading of minutes, collection, transaction of business; then the program consisting of music, recitations, dialogues and readings, and instruction on missionary subjects, followed by a pleasant hour spent in sewing.

"The subjects for our programs have been selected with reference to general mission work, then home missions, and finally foreign missions. We have been instructed in the work that our Church has done and is doing at present. Our interest in foreign work has been increased by a number of interesting letters received from Miss Poorbaugh, Miss Hollowell and Miss Kittie.

"The object of the Band is to work equally for home and foreign missions. A box valued at $115 was sent last July to the Girls' School at Sendai. At the same time $40 were given to home missions. This winter we have made for Bethany Orphans' Home 100 crash towels, 47 dish cloths, 37 tea towels and 50 wash cloths. We also sent them Christmas candies and five pairs of blankets.

"Methods for raising money are these: collections at regular meetings; contributions to *jugs*, with which each member and many friends are supplied; the birth-day offerings; profit on articles made and sold.

"Our Band, in connection with the Boys', will support a girl in the School at Sendai.

"We hope to do more and more for the cause of missions, and express our thanks to those who have helped us."

The treasurer's report shows the following figures: received, $194.24; expended, $77.41; balance for home and foreign missions, $116.83;—the result of this year's work.

Can children accomplish anything? Let the above reports answer the question, and then let us teach them to love the work of missions.

A. M. K.

How to Get your Money.

THE missionaries within the bounds of the Eastern and the Potomac Synods will hereafter get their money from Elder Charles Santee, 532 North Sixth Street, Philadelphia. Each will receive from the Secretary of the General Board an order for the amount due, which order *he will endorse and send to Treasurer Santee*, who will then send the missionary his money, the endorsed order being his receipt.

W.

Sensible.

AT the late meeting of the General Board the following action was taken:

"*Whereas* some of the missions under the care of this Board use other literature than that provided by the Reformed Church detrimental to the interests of the missions, therefore,—

"*Resolved*, That this Board requests and requires all missions to introduce, as soon as practical, some Reformed Church Hymnal, church papers and the Sunday-school literature of our own church."

This is a sensible action. It is simple justice. It is what should have been required long ago. Here is a vigorous mission. At one time it was a small struggling mission. Then it was that our Publication Houses sent the Sunday-school literature gratis to that people for a year or two. This we know to have been done in a number of instances. But when that mission gets a little stronger, so that it can stand alone, then our helps are discarded and the Publication House of some other denomination furnishes the Sunday-school with its literature, for which a good round price is paid, while that literature is not one particle better than that furnished by our Publication Houses. Yes, we may add that for Reformed Sunday-schools it is not as good as our own.

We know some missions which use Cook's literature. A few use that from some of the Presbyterian Publishing Houses. Why is this? What justice is there in this? What good common sense is displayed in such action? When you built your chapel or needed some help, did you apply to Cook or to the Presbyterian Synods for it? We venture to say not; but you appealed to the members of your own Church. But now when you have a little money to pay out for Sunday-school literature, you pay it to Publication Houses other than those of your own Church. It is simple ingratitude that prompts a mission to do such a thing. The Board should put a veto on all such business. The money to sustain these missions comes from the Reformed Church. In her faith the missions are to be trained, and to do this, the literature of our own Church must be used. If a mission belongs to the Presbyterian or Congregational Churches, they require that their literature be used. That is perfectly right and just, and as it should be. So it must be in our Church. Reformed literature in Reformed missions. Yes, the Board should go a little farther in this matter. If there is any mission under the Board that stubbornly refuses to comply with this reasonable request, the support of the Board should be withdrawn until the request is complied with.

We as a Church have been allowing all kinds of loose and irresponsible business, and we have suffered much because of it. The time has come when the Church must assert her life and character; and those who are not willing to abide by her reasonable demands should be made to stand aside until they can comply with her requests. Let us hope, then, that all the missions under the Board will at once arrange to use the literature of our own Church in all their services.

H.

Where to Send your Money.

ALL moneys raised within the bounds of the Eastern and Potomac Synods for home missions should be sent to William H. Seibert, Harrisburg, Pa., Treasurer of the Bisynodic Board, and he will make monthly remittances of the same to Charles Santee, Treasurer of the General Board, No. 532 North 6th Street, Philadelphia.

All funds for Hungarian missions and Harbor Mission, N. Y., should be sent to Charles Santee, 532 North 6th Street, Philadelphia. All funds for *church building* raised within the Eastern and the Potomac Synods should be sent to Wm. H. Seibert, Harrisburg, Pa.; and all funds for this purpose raised in other English Synods should be sent to C. M. Boush, Esq., Meadville, Pa. W.

The Mite-Box Rain.

Children, do you hear the showers,
Falling into mite-box towers;
Pennies dropping, day by day,
Near at hand and far away,

Nickels, dimes and silver quarters,
From the Church's sons and daughters?
'Tis the blessed Lenten rain,
Visiting our land again.

Hear the pennies, how they rattle,
Making ready for the battle,
Sending God's own sword and shield
To the warrior in the field!

Hear the nickels dropping in,
To sustain the war 'gainst sin:
Feeble one, but mighty all,
Strong to work for Satan's fall!

Listen to the gentle chimes
Of the little silver dimes.
They are calling, "Come, and know
Christ for you bore sin and woe;"

While the louder ring of quarters
Says to wandering sons and daughters,
"Seek the heavenly Father's face;
In His household find your place."

Now the little coin of gold
Makes the missionary bold,
For it brings the gospel light
To make heathen darkness bright.

Ah, this merry mite-box rain
Soon will freshen all the grain,—
Human wheat that God has sown,
And now longs to call His own.

Hasten, children; running o'er
God would have His garner store.
Hasten, let the pennies fall
Till the Cross shall conquer all.

Swell the blessed Lenten shower,
Many pence have mighty power;
Spread the Gospel's cleansing tide
Through the nations, far and wide.

Young Christian Soldier.

Begin at Once.

WHEN this appears in print all the Classes will have met. Before these annual meetings some special efforts were put forth to raise the apportionments. But, alas, many a pastor failed to get these funds. May we not believe that he failed simply because he did not commence in earnest to gather these funds until the eleventh hour? Why should he not have put forth vigorous efforts at the commencement of the year rather than at the end?

Is it not better to take the rest after the work is done rather than before it is commenced? During the summer months the Board is invariably cramped for funds, for the reason that little effort is made to send in any part of the apportionments. But dear brethren, while you are resting the time moves onward all the same, and the quarter soon ends when the missionaries expect their money. And do you think you can recover the time that is lost while you are resting, that is, in the way of making up these funds? The strong effort should be made to send these in at the beginning of the year. Try it. F.

The Assembly and Missions.

THE General Assembly of the Presbyterian Church met this year in Portland, Oregon, during the month of May. The trip across the Continent must have been a pleasant one to many who have never before visited the Pacific Coast. The excursion rates were remarkably low, so that many availed themselves of the opportunity to make the trip. While on the Coast a number of excursions were arranged and the members were given an opportunity to see the wonders of that distant region of our land to the very best advantage.

In the Assembly, matters were discussed which called forth widely different opinions; and it is equally true that the feelings between the members were not at all times the most charitable. This was, perhaps, to be expected in some matters of doctrine which needed adjustment, but about which

there must be serious differences of opinion.

But, reading the reports on the doings of the Assembly in the secular papers, we were especially struck with the fact that a great deal of time and discussion were given to the subject of missions; and the home field, if there was any difference, received more attention than the foreign field. On Sunday, May 22d, we were told all the sermons were made to bear on the subject of missions, the spread of the Church in this home land.

Then again, at various sittings of the Assembly, this great subject of missions came up for discussion. While grave theological subjects had to be considered in the revision of the standards of the Church, yet the practical extension of the Church was never, for a time even, forgotten. Whether conservatives or radicals, so far as revision was concerned, all recognized the fact that this practical feature of church work must always be paramount.

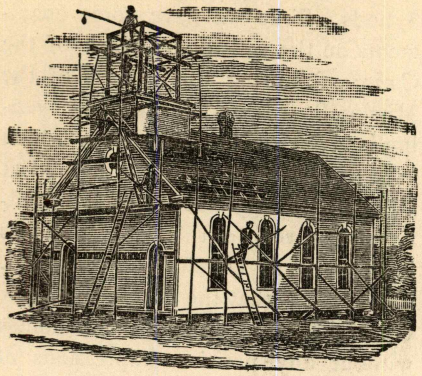
What must have been the result of such a strong emphasis of this work? Simply this, that while other matters are important yet the mission work of the Church is of first importance. We venture to say that the members of the Assembly returned to their homes with the conviction that their best energies should be given to this part of the Church's activities. The result of all this will likely be seen during the coming year. The same is also true of the General Conference of the M. E. Church, held at Omaha, Neb. The mission work of the Church held an important position in the deliberations of that body.

While reading the proceedings of these large bodies we could not but think how different all this from the meetings of our Synods and General Synods. True we have some enactments on the missionary work of the Church following the reports of the Mission Boards, and perhaps one evening is given to the women in which they present their work, as at the last General Synod; but no such prominence is given to this subject as was given to it at Omaha and Portland. The result is that the members of our General Synod return to their homes without any positive impressions of the importance of the work. Has the time not come when this work should be presented with a good deal more earnestness by our General Synod? Especially so, when it is remembered that the prosperity of all the institutions of the Church are dependent upon the extension of her borders in the home land.

It does seem at times as if we lacked the enthusiasm necessary to do great things in the line of missionary work; and yet, when one comes to remember how much more we do now than ten years ago, one feels assured of much greater things in the future.

When our General Synod meets in one year from now, we confidently anticipate a long stride forward in this grand work of extending the borders of our Zion. And this we hope for, not simply in order to increase the strength of our beloved Church, but from the fact that the salvation of souls demands such a forward movement on our part. F.

—The missionary spirit is penetrating new fields. Lately a missionary meeting was held at Belleman's Church, Berks County, Pa. A Missionary Society had already been organized; this meeting doubtless made good impressions. "The people were attentive," says the reporter; and that is a good sign.



Our Nineteenth Fund.

Two years ago the Tohickon Classis invited the Superintendent to raise a Church-building Fund in the charges of the Classis, and this work is now completed.

The Fund was raised as follows:

Rev. N. Z. Snyder	$ 30 19
Rev. J. G. Dengler	100 00
Rev. D. Rothrock	50 00
Rev. S. H. Philips	48 07
Rev. A. B. Koplin, D.D.	36 57
Rev. Jacob Kehm	75 00
Rev. B. B. Ferer	110 17
Rev. J. J. Rothrock	50 00
	$500 00

These amounts came from Missionary Societies, Sunday-schools and congregations.

This nineteenth is to be called: The Tohickon Classis Church-building Fund; and you will notice that this is only the second Fund bearing the name of a Classis, the Virginia Classis Fund being the other.

The Superintendent personally feels very grateful to the pastors and charges for the kind help and hearty encouragement received in this work; and at the late meeting of the Classis he presented the thanks of the Board for the Fund.

Nor is this the only Fund from this Classis. About a year ago came the Reigelsville Fund from Elder John L. Riegel; and a few months ago came a Fund from Mr. Benjamin Riegel. This does not end the story for Tohickon Classis, but it is all that I dare tell to-day. What was whispered in my ear by an Elder will make you glad after a while. W.

W. M. S. Meetings.

LATELY quite a number of meetings of our Women's Missionary Societies have been held, and we give short accounts of each.

W. M. S. Philadelphia Classis.

The ladies met at the Trappe church, Montgomery county, Pa. The following officers were elected:

President, Mrs. R. S. Dotterer, 1009 N. 13th street, Philadelphia; vice-president, Miss Lillian E. Gerhart, 2839 N. 11th street, Philadelphia; recording secretary, Miss A. H. Rittenhouse, Norristown, Pa.; Treasurer, Miss Mary A. Brownback, Uwchlan, Pa.; corresponding secretary, Miss Clara Doll, 319 Marshall street, Philadelphia.

Aid for the missions in Philadelphia, namely, Bethel, Calvary and Messiah, was voted; and final payments pledged for Steelton, Pa., for Japan and for Hungarian work were made.

At the afternoon session the main feature was an address on Japan, by Mrs. J. P. Moore. Rev. Dr. G. W. Williard, Rev. F. C. Yost, Rev. E. C. Hibschman and Rev. Wilson Delaney were present.

The October meeting will be held in Grace church, Philadelphia.

W. M. S. Goshenhoppen Classis.

This Society met in Boyertown, Pa., made up of delegates from three Congregational Societies.

The following officers were elected for this year: President, Mrs. Dr.

Hefner, Congo, Pa.; vice-president, Miss Emma Yost, Boyertown, Pa.,; recording secretary, Mrs. C. A. Mory, Boyertown, Pa.; treasurer, Miss Emma Maurer, Fagleysville, Pa.; editress, Mrs. J. E. Freeman, Boyertown, Pa.

During the year the Society raised $120, but much was done by the congregational Societies that was not reported.

At the evening meeting several addresses were made, interspersed with music.

W. M. S. East Pennsylvania Classis.

This body is two years old. Its second annual meeting was held in Easton, Pa. Seven charges were represented, with favorable reports from each.

These ladies are helping various interests, but their main work is to raise a $500 Church-building Fund.

Alas! there are sixteen charges that have no Missionary Society. The Societies enrolled report a membership of 433, and offerings amounting to $375.

At the evening meeting several addresses were made—one by Mrs. M. E. Whitmore, of Adamstown, Md.

The following are the officers: President, Miss Kate Laux, Catasauqua, Pa.; vice-president, Miss Anna J. Pomp, Easton, Pa.; secretary, Mrs. Rev. G. A. Schwedes, Bethlehem, Pa.; treasurer, Mrs. Mary E. Magee, Easton, Pa.

W. M. S. of Lincoln Classis.

This takes one far westward. The Synod of the Interior is our baby Synod, but it is a lively child. The W. M. S. Lincoln Classis met at Imogene, Iowa.

W. M. S. of Tiffin Classis.

Meeting in Bloomville, O., had a large attendance which betokens growing interest. Twenty-two delegates represented six Societies. Good papers were read, and the meeting was a success in every way.

Officers were elected as follows: President, Mrs. H. J. Heller, Tiffin; secretary, Miss Wilt, Bellevue; corresponding secretary, Miss Sarah Heller, Tiffin; treasurer, Mrs. A. A. Ernst, Lima; delegates to Synodical Society, Mrs. G. H. Souder, Miss Detwiler.

The President delivered an excellent address which is given entire in the *Christian World.*

W. M. S. Eastern Ohio Classis.

Five Societies were represented at the meeting in the New Lisbon charge. Two others were not represented. Many more Societies should be organized in this Classis. Work for the year was laid out, and the following officers were elected: President, Mrs. W. H. Shultz; vice-president, Mrs. G. W. Henning; treasurer, Miss Park Holloway. Committee on Program, Mrs. Henning and Mrs. Stinger.

W. M. S. of Lebanon Classis.

The meeting was held in Lebanon, Pa. Twenty-eight delegates were present from fourteen congregations. They reported their work in good condition, and pledged $114 for the coming year. Surely in a Classis of over fifty congregations there should be more Missionary Societies.

The project of raising a Church-building Fund which had been under consideration was abandoned. During the year the sum of $221.70 was raised for various purposes. Mrs. Heitshu, of Lancaster, president of the W. M. S. of the Eastern Synod, delivered an address, as did also Rev. W. J. Johnson, of Lebanon.

Mrs. J. S. Stahr, Lancaster, presented the need of support for the

MISSIONARY GUARDIAN from the members of the Reformed Church, emphasizing the fact that it is the regularly constituted missionary paper of the Church.

The following officers were elected: President, Miss E. M. Kilmer, Myerstown; vice-president, Mrs. S. J. Seidel, Lebanon; recording secretary, Miss Sadie E. Capp, Jonestown; corresponding secretary, Miss Lizzie Heister, Annville; treasurer, Miss Fannie Brunner, Campbellstown; editress, Mrs. Geo. W. Stein, Annville. The latter, with Mrs. Charles Killinger, Mrs. John Seltzer and Mrs. John Meily, constitute the Executive Committee.

Delegates to the Synodical Society, meeting in October, are Mrs. Warren Johnson, Miss S. Lentz, Mrs. S. J. Seidel and Mrs. Gilroy, of Lebanon.

W. M. S. Lancaster (O.) Classis.

Met at Sugar Grove, Ohio. The reports showed fair progress. The election resulted as follows: President, Mrs W. V. Zartman, Glenford; vice-president, Mrs. G. M. Albright, Bremen; recording secretary, Mrs. George F. Bareis, Canal Winchester; corresponding secretary, Mrs. S. L. Runkle, Hallsville; treasurer, Mrs. Irvin Yost, Thornville.

The Society is educating a Japanese girl in Sendai, Japan. No wonder the ladies felt disappointed when they found that Rev. J. P. Moore could not be with them.

W. M. S. of Miami Classis.

Meeting at Miamisburg, Ohio, twenty-one Societies were represented, besides seven Mission Bands with two hundred members. The president and the secretary were both absent owing to illness. Toward sending Miss Hollowell to Japan $10 were voted, and $20 were reported in the treasury.

The election of officers for the ensuing year resulted in the election of Mrs. T. F. Stauffer, president; Mrs. P. J. Heffley, vice-president; Miss Kate Kifer, secretary; Miss Ida Eastman, corresponding secretary; Mrs. Geo. F. Weisz, treasurer, and Mrs. J. F. Butler and the officers-elect as Executive Committee.

The secretary says: "It is now just one year since the organization of the Classical Society. All feel encouraged. Our numbers are not large, but our territory is, hence all the greater our work and demands upon us. Our charges are all missions; our membership of congregations therefore is not large."

Here Rev. J. P. Moore gave an address at the evening meeting, which was heard with deep interest. Also several papers on missionary topics were read.

W. M. S. Westmoreland Classis.

This Society held its first annual convention in Greensburg, Pa., April 20, 1892. The treasurer reported that nearly $500 had been raised during the year, half for foreign missions and half for the Hungarian work.

The following officers were elected; President, Mrs. J. F. Snyder; vice-president, Mrs. C. R. Ferner; secretary, Miss Cora Lee Lowe; corresponding secretary, Miss Bertie Diffenbacher; treasurer, Mrs. Grace F. Burger.

W. M. S. Lancaster Classis.

This body met during the sessions of Lancaster Classis in Heller's Church, near Lancaster, Pa.

The officers of last year were reelected, namely: Mrs. Rev. D. W. Gerhard, president; Miss Susan K.

Keener, vice-president; Miss Mary C. Graeff, secretary; Miss Jane M. Powers, corresponding secretary; Miss M. Bascom, treasurer.

During the year $349 were paid into the treasury of the Society.

After several readings addresses were delivered by Mrs. J. P. Moore, also Mr. Moore and Dr. S. N. Callender, and a letter from a missionary was read by Miss Margaret Sangree. The president, Mrs. D. W. Gerhard, read her report, giving an account of the work of the Society for the past year.

Delegates were elected to the Synodical Society at Watsontown next fall, namely: Mrs. A. A. Myers, Miss Mary A. Gormley; alternates, the Misses Barbara Bausman and Susan K. Keener.

W. M. S. of Wyoming Classis.

The fifth annual meeting of the W. M. S. of Wyoming Classis was held in the Reformed Church, McEwensville, Pa. Three business sessions and one evening public meeting were held, at each of which there was a good attendance. Some thirty delegates were present, though we regret to say that not all the congregations of the Classis were represented. The meetings were interesting and spirited, the offerings liberal, and the delegates exhibited much zeal for the cause.

The $400 assumed by the Society was raised; and for the coming year the ladies resolved, in addition to the $150 pledged to the Eastern Synodical Society's work, to make a special effort to raise a Church-building Fund. Also to strive to increase the circulation of the MISSIONARY GUARDIAN. Four delegates were elected to the W. M. S. Eastern Synod.

The officers for the ensuing year are: President, Mrs. W. H. Orth, Danville; vice-president, Miss Clara Diffenbach, Bloomsburg; recording secretary, Mrs. Annie McHenry, Stillwater; corresponding secretary, Miss Mamie Schoedler, Turbotville; treasurer, Miss Mary Achenbach, Orangeville.

All in all it was the best convention thus far held by the Society.

W. M. S. Kansas Classis.

We have room to say only that the third annual meeting of this body was held at Enterprise, Kans., early in May.

The following officers were elected: President, Mrs. Hoffner, Enterprise; vice-president, Mrs. A. S. Dechant, Abilene; secretary, Mrs. G. W. Remagen, Fairview; treasurer, Miss Carrie Eyth, Enterprise. The Classis now has four distinctively ladies Societies. Collected during the year, $308.71, used mainly at home.

W. M. S. Mercersburg Classis.

The annual meeting of this body will be held in Mercersburg, Pa., July 28th and 29th. Each pastor is requested to see that two lady delegates be sent from each Missionary Society in his charge (or from each congregation where no Society exists), with a report of the progress of the Society during the year.

The names of delegates must be sent one week before the meeting to the corresponding secretary, Miss Jennie S. Clever, Cleversburg, Pa.

—Rev. Lewis Robb in a very fine booklet gives an interesting and most satisfactory account of "The First Ten Years" of the mission in Williamsport, Pa. This history teaches many lessons—among others, that it pays to plant missions in growing towns. Some figures from this pamphlet will be given later.

The 1000 Fives.

Shares received during the month of May, 1892:

Damascus mission, Ill.	2
W. M. Society, Fairfield, Ohio	1
Elder Fickes, Ganges, Ohio	1
Elder Miller, Shenandoah, Ohio	1
Miss Foulks, " "	1
Mrs. Orwiler, " "	1
Shenandoah congregation, Ohio	1½
Jacob Zehner, West Salem, O.	1
Rev. J. H. Schreffler and family	1
J. W. Kiplinger, West Salem, Ohio	1
John Zehner " " "	1
John Kiplinger, Albion, Ohio	1
Mother Kiplinger, " "	1
John Stentz, Polk, Ohio	1
Jerry Poorman, Polk, Ohio	1
Philip Eselbarn, Lodi, Ohio	1
Edward Hoegner, " "	1
Rebecca Andrews, " "	1
Charles Mantz, Spencer Center, Ohio	1
Barney Fetzer, " " "	1
Cornelius Moon, Reedsburg, Ohio	2
John Bowers, " "	1
Frank Mellinger, " "	1
William Houck, " "	1
Addison Houser, " "	1
H. R. Mowrey, " "	1
Rev. N. W. Bloom and wife, Reedsburg,	1
W. M. Society, "	4
Emanuels, Reedsburg, charge	2
Mang's, " "	1½
Reedsburg, " "	5½
Previously acknowledged	1058
Total	1102½

We deem it best to continue to acknowledge the receipts for this fund as we have done heretofore. As this fund is entirely distinct from the apportionment, and additional thereto, it would seem but just to the contributors that what they give should be acknowledged in the MISSIONARY GUARDIAN. Hereafter we will drop the first 1000 and acknowledge the shares taken on the second 1000.

As the Boards are now united let no one suppose that special funds are not needed. Now more than ever are they in demand, as the scope of the work will be extended, while the apportionments in many charges are not fully paid up. Missionary societies, Sunday-schools and private individuals should therefore continue to send in their special funds, so that all the demands of the Board may be promptly met. F.

—Rev. N. Gehr, D. D., owing to ill health and advanced age, bids the readers of the *Missionsbote* farewell, as he lays down the editorial pen in the May number. He will be succeeded in this important work by Rev. John Bachman, D. D., of Cincinnati, O.

—Rev. C. W. Levan, who has lately started the new work in northeast Baltimore, Md., reports a fair beginning of the Eleventh Reformed Church in that city. The Sunday-school numbers 54 scholars; the audiences are from 30 to 50. A lot has been bought and ground will soon be broken.

—The income of the Bi-synodic Board for May is: for missions, $4372; for church-building, $1004.

—Licentiate O. H. E. Rauch, a graduate of Ursinus College and of Union Theological Seminary has accepted a call to the mission at Royersford, Pa.

—The mission at Lock Haven, Pa., at a a cost of about $2000, has made some very necessary repairs and improvements in their church, and the completion was celebrated in May in special services. The church was reopened without debt, and the congregation gave a thank offering of $50 for missions. Rev. G. W. Gerhard and his people deserve great credit for this really great success.

—The lenten offerings of 2160 Episcopal Sunday-schools for missions in 1892 amounted to over $58,000—*because the effort was made all along the line.*

—Of the 371 alumni of Heidelberg College, Tiffin, O., 130 are ministers; nearly one-third.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Editorial Notes.

THE receipts of the treasury for the month of May were $1965.-94. For May of last year they were $1025.58. This is a most encouraging exhibit. Should the average for the last five months be realized during the remaining seven of the year 1892, the Board will be enabled to bear all current expenses, to send out the new missionary family and perhaps make some progress in the payment of its indebtedness. But should the experience of last year be repeated during the remaining seven months, viz., a very material reduction of the average, as compared with the first five, the receipts will be but little if any more than enough to cover present current expenses. May we not hope that a better day has dawned, and that the Church will maintain the better average during the remaining months of the year?

—Our observations based upon a pretty wide converse with our ministers while visiting the classes, assure us that the resolution of the Board to send out an additional missionary meets with general approval. This, all will see, requires a material increase in contributions over the last year. Past experience shows a falling off during the latter half of the year. If the necessary increase is to be secured, it must be during the next six or seven months. This we venture to hope will be realized, especially in view of the encouraging results which are flowing from the visits and labors of Rev. and Mrs. Moore.

—We beg leave to call the attention of our ministers and members to the following resolution passed by the General Synod of the Reformed Church in America. It will be recollected that the number of its members is about 100,000: *Resolved*, That the call for $115,000 this year for foreign missions be approved, and the same apportioned to the Classes and churches.—*General Synod, Asbury Park, N. J.*, June, 1891.

—It is a sad and discouraging fact which we were made to feel during our visits to the Classes, that not a few of our ministers take but a languid interest in the work of foreign missions; and in case of some there appears a strange want of information as regards our own part in this holy work. We have aimed in the presentation of the cause, to give a plain practical exhibit of the general plan of our work, the growth and developments of that plan, the enlarging results outflowing, the encouraging and stimulating outlook for the near future, and the consequent enlarged and pressing necessities, if we would keep step with the Divine leadings, conducting us onward. We have been listened to with marked attention; and the remark has come to us, "Now I have a better understanding and comprehension of our foreign work than ever before." Had those good brethren carefully read what is being published in the MISSIONARY GUARDIAN and church papers, and interestingly studied the facts and points exhibited, our personal presentation of the subject would not have been so like a revelation to them. Here we have in no small part, the reason why so many of our members are irresponsive to the claim of our work. If our ministers do not read, and interest, and inform themselves, it is not strange that their people should be uninformed

and lack in sympathetic activity. In this view it is easy to see why so little interest and activity are exhibited in the circulation of our missionary literature.

—Recently it was our privilege to make the acquaintance of a member of our Church, who in the course of conversation adverted to our presentation of the cause of foreign missions several months previously, on which occasion he was present. He remarked in substance: "After I heard your address, I resolved to quit the use of tobacco (to which he was addicted), that I might enlarge my contributions to church work, and from that day to this, I have not used a cigar." To hear of such instances is encouraging —it strengthens one. We sow the seed in faith; the Lord maketh it to grow and bring forth fruit.

—Recently we narrated again the story of a bereaved husband who applied to us for a beneficiary in our Theological Training School at Sendai that he might educate a young Japanese for the ministry, as a memorial to his deceased wife. After the address, a young brother said to us: "I will support a candidate for the ministry in our Sendai School, as a memorial to my deceased mother." A monument of immortal souls! It will mock the corroding touch of time.

—A bouquet of little girls! Yes, we saw a most beautiful one in Dr. H. M. Kieffer's infant school. There were over a hundred dear little creatures, closely seated on their ascending series of seats, and their bright eyes and faces and their pretty hats—well it impressed us as a tastily arranged bouquet. It was beautiful, and they sang so sweetly.

—We are rejoiced in being able to say that Brother Hoy's health has decidedly improved. Not that he is entirely relieved of his asthmatic ailment, but that he is so far relieved as to be able to wait upon his duties with some measure of comfort.

—We congratulate the brethren in Ohio, that Bro. Moore's health enabled him to make his projected tour in their midst during the month of May. We learn from the church paper, as also by letter, that he was most cordially greeted in Akron, Tiffin, Dayton, at the meeting of Miami Classis and at several other points, and by the effective and most interesting presentation of his cause, awakened a lively enthusiasm and elicited liberal responses. Our Ohio brethren know a live man when they see him, and are not slow to exhibit their appreciation by their works. May the good seed sown by our devoted brother spring up and bear fruit abundantly in days to come.

—It was our privilege a short time ago to send out a number of photographs of girls in our school in Sendai to the patrons whose beneficiaries they are. Most of the applications recently made were for young men who are candidates for the ministry. We trust the girls will not be passed by; they occupy a most important place in our general plan. We must aim to build up Christian homes, and "What is home without a mother?"—a Christian mother.

—After Rev. Moore's return from Ohio, he will take the rest he should have taken just after his return to this country. He need not be expected to respond to invitations to visit congregations and Societies until after the heated term. In September he expects to resume his labors, and will not return to Japan until some time next year.

—The question has again been asked us: "Will Bro. Moore return to Japan?" And again we answer: "Yes, if God spares the life and health of Mrs. Moore and himself."

They desired to return the coming autumn, but the Board wishes them to remain and make a more extended canvas of our churches.

—We beg leave to call special attention to Mrs. Hoy's account of the labors of her Bible woman. Here may be learned the office filled by her ministry. We hope to raise up many such in our girls' school. Hence our solicitude to bespeak the support of the girls in that school. It costs but $60 a year to train a girl for this most important work; and what Christian heart does not desire to share a part in fitting at least one for this pious service!

Our Bible Woman.

Sendai, Japan, April 25, 1892.

Dear Dr. Callender:—For a long time I have felt like telling you and the Christian friends about my little Bible woman.

Yoshida Misao San was partly educated at a Presbyterian school in Tokyo, supported by some friends in Mercersburg, Pa. She came to our school in Sendai three years ago. Last fall I was very anxious to get a Bible worker, and, after looking around in Tokyo and Yokohama, I did not succeed in finding anyone willing to come to the country. Miss Poorbaugh kindly allowed Misao San to leave school one year before graduating, and she became my helper.

She was not a brilliant scholar, and I am sure the past year has done her more good than if she had remained in school. I superintend all her work and try to keep her busy. I have found her very faithful.

The mornings she spends in studying the Bible, following an outline prepared by Mr. Hoy. On Monday afternoons she takes the cars and goes to Masuda, a small town six miles below Sendai. Here she holds a woman's meeting, teaching the Bible and knitting.

Tuesday afternoon is her visiting day. Sometimes she visits the Christians, but oftener goes to the homes of unbelievers. She does not wait for an invitation to go to places, but goes out for a walk, and with some polite excuse asks if she may enter the homes of the people. As Japanese houses are so open it is very easy to do this, and Misao San has met with nothing but kindness so far. She particularly delights in working among the poor. In this she is rather exceptional. At least my experience with Bible women, and also the Christian men, is that they would rather work among the middle and upper classes. Misao San has gathered a number of Sunday-school scholars from her visits on Tuesday afternoons.

On Wednesday she goes to the home of one of our Christians and reads the Bible to a blind man. Of this man much could be written. He lost his eyesight only a few years ago, but he is so patient that it is a pleasure to go to see him. His wife is almost deaf. The good man says they suit each other beautifully. He hears when company comes and his wife sees; he is her ears, and she is his eyes. The Old Testament was not printed in Japanese before he became blind, so Misao is reading that to him. His favorite book is Job.

When Mrs. Moore left Sendai she asked me to look after her work in the hospital; so Thursday afternoon Misao spends among the sick, and I think this is her happiest time of all the week. She has permission to visit all the rooms, but seldom finds time to go to all. In some of the rooms the patients shut their ears and mouths and will have nothing to do with her;

in others they welcome her and are glad to listen and to receive the books and tracts she hands out. It may seem strange, but she finds it hardest to do anything for the women. Not long ago she went to the door of a room in which there was just one woman. On asking permission to enter the woman said: "You can come in if you wish, but I do not care to listen to your talk. I am a perfect woman, and so the new religion you are preaching can do nothing for me." Misao San said, "I would like to tell you the story of Jesus." The woman answered, "You can talk if you wish, but I am not bound to listen." Nothing daunted, my girl began and told her the story of our blessed Lord. Before she was through tears were rolling from the eyes of the sick woman, and when she offered to stop talking was told to go on. At the end the poor woman said, "Is it true? Is it really true?" But then she added, "I hear that the Christians never care for their dead, and do not visit their graves." Misao told her about the beautiful cemeteries we have in America. On hearing which the woman brightened up and said, "Well, if that is true, perhaps there is something in the Christian religion. Will you please come to see me again and tell me more."

Friday afternoon is spent in teaching the Bible and knitting to some young girls who come to our house.

Saturday is her rest day.

Sunday is a very busy day. She teaches in Mr. Schneder's Sunday-school in the morning, then goes to church; after dinner goes over to Sunday-school in Naga Machi, and in the evening to church again.

I must tell you of one more happy experience the girl has had lately. She noticed a poor woman in church, who went and came several Sundays without speaking to anybody; so she made it her business to bid her welcome and find out her home. The woman has quite a history. She has seen a great deal of trouble. She was once quite well off in this world's goods, but her husband became insane, and his friends sold all the property. When he died the poor woman was left with four children and no home, no money. One son is now old enough to teach school. He receives seven yen a month; this, with ten sen a day that the mother earns in making stockings, must pay the rent and buy food for the family. She told Misao San that she had worshipped at all the temples in Sendai, but had received no comfort from the gods. Finally, she heard of the Christian religion. She began going to church, and now she is sure she has found rest for her soul.

We pay Misao San six yen a month. I am sure you will agree with me that she fully earns every sen of it.

Sincerely yours,

MARY B. AULT HOY.

How They Establish a Sunday-school in Sendai.

It was doubtless exceedingly interesting to those whose privilege it has been to hear Mrs. Moore's description of the plan pursued in planting a Sunday-school in Sendai. After securing a room or house in the locality selected, Mrs. Moore, accompanied by a Japanese carrying on his shoulder her "baby organ," would proceed to the place, and after removing the sliding walls and paper curtains so as to throw open three sides of the apartment, she would commence playing on the organ and singing. Very soon a cluster of children playing about the streets would be attracted by the music. She would then speak to some of

the nearer ones, only to find them exceedingly timid, and at first fearful of accepting an invitation to come in and sit down. At length one or two of the more courageous would venture in, to be followed presently by others. Then she would speak to them, holding them by the tones of the organ until she gained their confidence. After a few such tentative efforts a school was established, and the way opened for such instruction in our holy religion as they were capable of receiving. The school once established, the scholars in encouraging numbers will attend from Sunday to Sunday.

Rev. Hoy's Request.

A FEW months ago Brother Hoy requested us to send him an assortment of our American flower seeds, for the purpose of their cultivation by the students in botany. We immediately ordered an assortment from D. W. Gross & Son, of Harrisburg, who promptly furnished us with thirty odd varieties, gratuitously. We sent them to Brother Hoy by mail. In his letter dated May 5th, he says:

"The flower seeds came last night. Our students in botany are delighted, and will at once begin their gardening." He then adds: "Can you not interest some one to gather geological specimens, fossils, etc., for the Museum of the Tohoku Gakuin? Indian relics, etc., would be of great interest to the people here. Cannot something be done in this line?"

"Could you interest some Sunday-school in sending us a set of wall maps to illustrate universal history? We need such maps very much,—ancient, mediæval and modern."

We trust this request will call forth a prompt response. We know a large collection of fossils and Indian curiosities could readily be gathered if some one will take the matter in hand. Who will let us hear from them?

A Christian Student for Teacher.

THE beneficiaries for whom we have been seeking patrons in the home Church, as is well understood, are students for the ministry; but here we have a different case. Brother Schneder, with the desire that a patron be found for the student, writes as follows:

"We have in the Junior Class (collegiate department) a young man who is quite exceptional in mental talent and in firmness and thoroughness of Christian character. He is conscientious and trustworthy; but he is not sure that he is called to the Christian ministry, but is having the matter under consideration. If he does not become a minister, he will become a teacher, if possible, in a Christian school. . . . We should be exceedingly sorry to lose him from our school. He is such a young man as we shall rarely get hold of, and we cannot afford to let him go. Presuming that you will be able to find support for him, I shall send his photograph by next mail. If he does not enter the ministry, of course his graduation next year will make the terms of his support very brief, and I feel very confident that the money will be well invested."

Now, who will become the patron of this promising young Japanese, at the cost of $60 a year, with the understanding that, led by his conscientious convictions, he may devote his life to teaching, or, should a divine call so lead him, he will enter the Seminary and prepare for the gospel ministry? In the former case he will require support for about two years; in the latter, for some five years.

We are glad to be able to say that quite a lively interest is showing itself in the home Church in the support of candidates for the ministry in Japan, and recently we have received a number of applications for beneficiaries, and we will not allow ourselves to apprehend a disappointment to our expectation that some warm Christian heart will speedily write us: "I (or we) will become his patron and supporter." To such an one we expect to be able to send the young man's name and photograph very promptly.

The Girls' School.

IT was our happy privilege to announce to our home Church the marked prosperity of our Training School and the large increase in the number of students now exceeding one hundred.

For a while, however, affairs did not run as smoothly and prosperously with the Girls' School. In consequence of some outside influence, a spirit of unrest appeared among the girls, and in a few cases grew into insubordination, which could be arrested only by a resort to disciplinary action. The outside meddlers took advantage of the anti-foreign feeling which had become wide-spread, and induced some few of the poor girls to exhibit an intractable spirit, which resulted in their separation from the school.

These girls are Christians, and seemed to be acting from what was to them conscientious convictions. It had been put into their heads that Christian education should be imparted, not according to foreign ideas and methods, but in accordance with the apprehension of Christianity by the native mind and heart. Their great mistake was not that their contention was false, but that it is premature. They are not yet ready for that. It will undoubtedly come in due time. Then the necessity of sending foreign missionaries to Japan will cease. But that time has not yet come.

The Board has fully approved the course pursued by the school authorities, and has unequivocally decided that the anti-foreign demand cannot be conceded. Its deliverance on this point was deemed necessary in view of the fact that it had been the cause of disturbance in nearly every Christian school in the Empire.

The outcome in the case of our Girls' School is that the disturbance has largely passed away. It was apprehended that the effect of the agitation might be a diminution of the number of scholars. Instead, however, there is an increasing flow of scholars into its halls, both of self-supporting and those dependent for support.

Miss Poorbaugh writes us that there are a number of poor girls available as soon as a patron can be secured. Such being the case, we would urgently call the attention of our Societies and Sunday-schools and congregations to the duty of providing for the Christian nurture and education of those who are to be the Bible women, as also the wives and mothers in Christian homes. The importance of this branch of Christian service cannot be over-estimated.

Our Work in Tokyo and Vicinity.

RECENTLY it was my privilege to make a visit to our work at Iwatsuki and Osawa, places just north of Tokyo, about which much was heard in past years, but which are not so often thought of any more since Sendai has become the centre of our labors. It was my first visit. Leaving Sendai early in the morning, I reached at

nightfall the railroad station nearest to Iwatsuki. Here I was met by five of the believers, who conducted me some two or three miles to a hamlet near to Iwatsuki, where in the house of one of the believers I found a gathering of the neighbors, both believers and unbelievers, ready to hear the gospel message. After the usual salutations and a cup of tea, the evangelist of Iwatsuki and Osawa and I held a service of an hour and a half together with an interested and attentive audience. All of course sat on the floor, most of them listening, with arms folded and eyes closed.

I lodged in the same house for the night. The family consisted of father, mother, two nearly grown-up sons, a grandfather and a grandmother, all of whom were believers. I found it a home upon which the peace of God evidently rested. All dwelt together in harmony and love. The secret of it was that, morning and evening, from every heart in that lowly home the incense of prayer ascends to the throne of grace. As I lay upon my couch that night, after hearing the voices of earnest prayer, and as I reflected upon the manifest piety of this family circle, I said to myself, surely this is something worth working for; and I awoke the next morning from my restful slumbers with a quickened purpose to devote the utmost of my strength to the spread of the blessed work of Christ in this land.

The next morning was Saturday, and the brightest morning I had seen for many a month. A heavy shower of rain had fallen during the night, and now the air was warm and pure and balmy, and fragrant with the scent of the much-prized plum blossom. A communion service had been arranged for the Iwatsuki believers at ten o'clock. I proceeded to the church at the appointed time. The church is a plain but pleasant little structure, though unfortunately it had been located a little outsside of the town on account of the high price of land in town. About thirty out of ninety believers gathered. It was explained that many were absent in Tokyo and elsewhere attending school or engaged in business pursuits, and that others were unable to leave their work, it being a week day. With those who assembled I was much pleased. They are simple-hearted, earnest and believing; and the communiou service we had was a season of refreshing to us all.

From Iwatsuki I, in company with the evangelist, proceeded a distance of some eight miles to a place called Osawa. In this village itself there are but few believers; but it lies half-way between two neighboring villages in both of which there are quite a number, making altogether forty-two Christians. Of this number thirty-eight were present at the communion service on Sunday morning. Last summer when Bro. Moore was here, immediately before sailing for America, all were present. It is hardly necessary for me to say that the worship was devout and edifying, and that the presence of the Spirit was felt. I also had the pleasure of baptizing three adults—a young lady, a man and wife—and also their infant daughter. Altogether it was one of the most impressive services I have witnessed in Japan. Such gatherings are rare in these times of opposition and sifting.

Leaving Osawa at noon I reached Tokyo in time to preach in the evening in our Nihon Bashi church—the first fruits of Reformed missionary work in Japan. How many interesting associations cluster around this place! Many earnest prayers, many hours of labor, many anxieties and

many deep joys have made this a hallowed spot. It is the same building that years ago was lithographed and made familiar to so many Reformed congregations and homes. It has been remodelled, but its general appearance is the same as it was then. The audience was not large. The evangelist in charge is an elderly man, and a partial cripple, his left side being paralyzed. Yet according to the measure of his strength he does well. He faithfully and rightly divides the word of truth; and the people appreciate this and show no disposition to send him away. One of the oldest missionaries in Tokyo, who is well acquainted with the different congregations, assured me that there is none in the city that is in a more healthy spiritual condition.

I could not visit the Bancho church, which, however, is flourishing as usual.

Altogether our work at Tokyo and vicinity compares favorably, I believe, with the condition of the work generally throughout the Empire.

D. B. SCHNEDER.

Sendai, April 20, 1892.

Livingstone's Answered Prayer.

BY MISS LAURA M. LATIMER, ROCK CREEK, OHIO.

"And it shall come to pass that, *before* they call I will answer."—*Isaiah* 65 : 24.

IN the year 1866 Dr. Livingstone was exploring Central Africa, in order to discover the sources of the Nile. Ten men deserted him. They made their way back to Zanzibar, and to excuse their sudden return and to obtain money they circulated the report that Dr. Livingstone was murdered by the natives on the western shore of Lake Nyassa. This was believed by his friends in England. He had ordered five hundred pounds sterling worth of goods to be sent him from Zanzibar. The man to whom they were intrusted stole all these necessary supplies and sold them for ivory and slaves. Dr. Livingstone was pursuing his way on foot through wild, trackless forests, wading knee-deep across deadly bogs and marshes, in damp, poisonous jungles, over famine-stricken plains, through broad districts desolated by war, trying faithfully to accomplish the object of his journey, and in total ignorance of the train of circumstances conspiring against him. In the year 1871 he was nearly to the end of the geographical part of his mission, when suddenly his men refused to go one step farther. Bribes, coaxing, nothing availed to change their purpose, and he knew that there was a plot to kill him if he forced them to go on. When he thought of his children, whom he had not seen for six years, the desire became very intense to finish his work. But it was impossible, and heartsore and greatly depressed in spirits, he commenced his long, weary tramp back to Ujiji on foot, every step of the way in pain. It seemed so unnecessary to him, this long journey back—five hundred miles under a burning tropical sun. But he comforted himself each day of the toilsome way that there would be letters from his family at Ujiji, news from the dear home land, and plenty of necessary supplies, comforts and medicine; and he would find faithful men who would return with him to finish his explorations.

He arrived at Ujiji October 26, 1871, "almost at death's door;" and found that the supplies which he had left there for this hour of need had all been sold; the goods sent to him from Zanzibar were stolen. Not a single letter from his friends had reached there. Sick and without medicine, he seemed forsaken; for he knew of no possible way by which help could come

to him. He said that he was like the man in the Gospel who fell among thieves; but in his case he was sure there was no possibility of a priest, Levite or Samaritan passing that way. Almost on the verge of despair, and in great destitution, he took up his abode in the poorest habitation in Ujiji. This new trial of his faith was very hard to bear, for the thought of beggary among the Ujijians made him very wretched. It was impossible for any letter to reach his friends while the fierce Mirambo was waging such a deadly war with all the tribes between him and the coast.

In the year 1869 Henry M. Stanley, who was in Spain, received a telegram from James Gordon Bennett, editor of the New York *Herald*. It read: "Come to Paris on important business." He reached there the following night, and in haste made his way to the Grand Hotel and awoke Mr. Bennett from sleep to learn why he was so hastily summoned to Paris.

Mr. Bennett said, "Where do you think Livingstone is?" And he added, "I think he is alive and that he can be found, and I am going to send you to find him."

Stanley looked at him in surprise and said, "Do you mean me to go to Central Africa?"

"Yes," the young editor replied. "I mean that you shall go and find him wherever you may hear that he is; and perhaps," delivering himself thoughtfully and deliberately, "the old man may be in want; take enough with you to help him should he require it. Draw a thousand pounds now, and when you have gone through that draw another thousand, and when that is spent draw another thousand, and when you have finished that draw another thousand, and so on; but *find* Livingstone."

That night Stanley started for Central Africa. After a perilous journey of nearly two and a half years, he stood upon a rugged height and looked down upon the great Tanganyika. Below him was Ujiji embowered in palms, the waves of the silver waters of the lake rolling at its feet. Those dark, deadly, fever-haunted forests, with their appalling, intense silence, were behind him, and with our flag flying in the breeze, and with the firing of guns and the glad shout of his men, he marched into Ujiji and clasped the hand of the hero of Africa.

The *Herald* expedition arrived there just sixteen days after Dr. Livingstone reached there. Mr. Stanley said, "Had I not been delayed at Unyamyembe by the war with Mirambo, I should have gone on to Manyema, and very likely should have lost him; but I was detained by a series of circumstances which chafed and fretted me considerably at the time, only to permit Livingstone to reach Ujiji a few days before I appeared. It was as if we were marching to meet together at an appointed rendezvous, the one from the west, the other from the east."

The expedition had been kept a secret; for the young editor of the *Herald* was sending thousands of dollars to Africa to help a missionary whom nearly all the world believed was dead and buried years before. Stanley himself felt that he was pursuing a shadow, and yet he was on the way more than two years before Dr. Livingstone knew that his supplies were stolen; he was pressing on with all possible speed, "lifting up his head and asking the silent plains around, and the still dome of azure upheaving to infinity above, where can he be?" and at last reached him just at the hour of his extreme need.—*Missionary Review.*

A Lady.

I know a lady in this land
Who carries a Chinese fan in her hand,
But in her heart does she carry a thought
Of her Chinese sister, who carefully wrought
The dainty, delicate, silken toy
For her to admire and for her to enjoy?

This lady has on her parlor floor
A lovely rug from Syrian shore;
Its figures were woven with curious art.
I wish that my lady had in her heart
One thought of love for those foreign homes
Where the light of the Gospel never comes.

To shield my lady from chilling draught
Is a Japanese screen of curious craft.
She takes the comfort its presence gives,
But in her heart not one thought lives,
Not even one little thought—ah me!—
For the comfortless homes that lie over the sea.

My lady in gown of silk is arrayed;
The fabric soft was in India made.
Will she think of the country whence it came?
Will she make an offering in His name
To send the perfect, heavenly dress,
The mantle of Christ's own righteousness,
To those who are poor and sad and forlorn,
To those who know not that Christ is born?

—*Woman's Work for Woman.*

Mexicans in the United States.

The whole number of Mexicans in the United States is estimated at 300,000. They are distributed through New Mexico, Texas, Colorado, Arizona and California. About one-half this number are located in New Mexico, and it is consequently the scene of most of the labors of our missionaries. They are scattered in villages and hamlets along the Rio Grande and mountain streams. They are small farmers generally, tilling or pretending to till the rich lands of the valleys. Some of them are stock raisers, owning in a few instances thousands of sheep and goats. They are mostly very poor, living in the most humble way in rude mud or adobe hovels, destitute of almost every comfort, their household and farming utensils being of the most primitive character. In some sections they still use the forked stick for a plow and cut their grain with a hand sickle. I have seen them threshing their wheat on a hard mud threshing-floor in the same manner described in the Bible in the time of Abraham. The cattle or goats tread it out on the floor. Then it is tossed into the air that the wind may drive away the chaff and the grain fall to the ground, when it is gathered up; and when it is washed it is then dried in the sun, and then ground by two women at an old-fashioned mill, with its upper and nether millstone.

Their home life is very demoralizing. They are crowded into sleeping-rooms in such numbers that there is no privacy. It is hard to understand how so many can live in such a small abode; but enter the house and see large families sleeping on the floor on quilts and blankets, which during the day are rolled up against the walls and serve as seats. Many of them have neither chairs nor tables, and of necessity eat from the floor. . . . It is easily seen that life under such conditions is little better than that of the brutes, and morality is at a very low standard. —*The Church at Home and Abroad.*

The Japanese Maiden.

From earliest youth until she reaches maturity she is constantly taught that obedience and loyalty are the supreme virtues, which must be preserved even at the sacrifice of all other and lesser virtues. She is told that for the good of her father or husband she must be willing to meet any danger, endure any dishonor, perpetrate any crime, give up any treasure. She must consider that nothing belonging solely to herself is of any importance compared with the good of her master, her family or her country. Place this thought of obedience and loyalty to the point of self-abnegation in the foreground, and your perspective is altered, the other virtues occupying places of varying importance.—*Japanese Girls and Women.*

THE CHILDREN'S PAGE.

Offerings from All.

Bring ye all the tithes into the storehouse.—MAL. 3: 10.

Not to the Hebrew only,
In the days so long ago,
Is this message from Jehovah
To His people here below.

The rich and wise and mighty,
All are asked to do their part;
But the Master seeks an offering
From every loving heart.

The child that's learned of Jesus,
And knows His holy will,
Has a corner of the vineyard
Which no other hand may till.

We are told of needed weapons
For the battles of our Lord;
Of a treasure all too scanty,
To send out His glorious word.

We read of faithful workers
In the distant heathen lands,
Who look and long and wait for
The fresh recruiting bands.

Shall self prevail o'er Jesus,
Or indifference numb the hand,
While the trumpet voice of duty
Urges each to bravely stand?

Shall we stop the noble builders
Who are raising Zion's wall,
Or leave in silent darkness
Those who've never heard God's call?

Oh, listen to the promise
Made in the ages past;
Its rich, sweet words of gladness,
To all future time shall last.

Bring the tithes into my storehouse,
Be a workman joined with Me;
Then from heaven's opened windows
Showers of blessing you shall see.

All that your heart holds dearest,
Of peace and trust and love;
Shall grow in strength and beauty
By My Spirit from above.

The lands that sit in shadow,
With gospel light shall glow;
And the fragrant Rose of Sharon
In desert places grow.

Then the humblest 'mid the helpers
Shall receive this gracious word:
The toil is over; enter thou
The joy of thy dear Lord.

—*Exchange.*

Who would Think it?

"CALL Tommy. He's eleven, and never has heard anybody pray," said the mother to a missionary in the mountains of the South; and a boy of seventeen had not heard of the death of Jesus. The missionary found in one family five children of from two to thirteen years; not one member of this family could read. None of the children had any idea of God nor of Jesus Christ. They did not know the name of the present month, nor the name of the day of the week.

Who would think it possible to find such people in our land? And yet the missionaries of the American Missionary Society, working among the mountaineers of Virginia, Tennessee and Georgia, find them by scores and by hundreds.

Sacrifice in Missions.

HOW few of us from our own experience know what sacrifice means!

Bishop Horden, of the Church Missionary Society of England, spent forty years amid the solitude of Hudson's Bay among the Indians.

Young McDonald labored among the Indians in Manitoba, having only one mail a year, traveling nine months out of twelve on snow-shoes.

Bishop Young, of Athabasca, whose canoe was upset by a strong current, swimming to shore, found himself wet through, without food, and fifty miles from the nearest help.

But the work among the Indians goes on. The field stretches from Hudson's Bay to Alaska, and from the Canadian Pacific Railway to the Arctic Circle. Here labor 37 missionaries of the above-named Society and 9 native missionaries, besides a number of native teachers.

Our Ancestors were Heathen.

IT is a startling statement; but it is true. The early inhabitants of Great Britain were idolaters. Their religion was Druidism; and among the oak groves of that now illustrious island they offered human sacrifices to their gods.

Our ancestors in England were taught the Gospel by foreign missionaries sent from the Eastern Church. Those good men were persecuted, and some of them put to death; some of the early converts lost their lives; and so the forefathers of the great English-speaking race of to-day were brought out of darkness. If asked the cause of our splendid civilization, I would say without a moment's hesitation, the Gospel of Christ. It is that which makes us what we are; and it was brought to us by foreign missionaries.

What, then, is our duty? It is to go and do likewise. "Freely ye have received; freely give." Those who declare that they do not believe in foreign missions, certainly do not know what they are saying; for, under God, we owe to foreign missionaries what we are, and all our hopes of heaven.—*Central Presbyterian.*

Your Questions Answered.

WHAT *is the Board of Missions?* It is a number of ministers and elders elected by the Synods, to whom you have given the care of your missionary work; and when they ask you for money to do this work, they ask a very reasonable thing, namely, that you support it.

For what is money needed? Mainly for the support of about a hundred missionaries in Pennsylvania, Maryland, Virginia, North Carolina, Ohio, Indiana, Iowa, Kansas, Nebraska, Missouri, Oregon and Washington; and some is needed to help the missions in building their churches.

Where does this money come from? Partly from grown people, and partly from the children; that is, partly from the congregations, and partly from the Sunday-schools.

Why should children take an interest in home missions? Because you are members of the Church, and for your own good you need to take part in church work; also because you will soon be men and women, and much will then be expected of you, and you need early to learn the way of duty, so that it may be easy when you are older; and also because some of you —indeed, many of you—will some day go to these very places where our missions are, and you will then find a Reformed church home.

Where are our missions? Who are the missionaries? How does our money reach them? What does the Board do at its meetings?

The answer to these questions and twenty others which you ask, you will find in the MISSIONARY GUARDIAN, which we want widely read, and which we urge our Sunday-school teachers and scholars to get.

—If we teach the children to give to-day, we will have a giving Church to-morrow.

—Some time ago the pastor at Shepherdstown, W. Va., handed me what he with a smile called a "love-letter," containing two "tens" from his Sunday-school. It is pleasant to know that so many of our children and young people are now taking part in our missionary work, and thus early in life learning to do and to understand what some of us, unfortunately, had to learn much later.

THE GUARDIAN.
1850-1890.

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1881-1890.

The Missionary Guardian.

VOL. II. AUGUST, 1892. No. 8.

Home Missions.

EDITED BY { Rev. D. S. FOUSE, D.D., Rev. A. C. WHITMER.

Meeting of the Board.

THE Board of Home Missions of the General Synod, *i. e.*, the Executive Committee thereof, met in Pittsburgh, Pa., July 12th, 1892.

The Executive Committee consists of five members, namely: President J. A. Peters; Vice-President J. M. Kendig; Secretary E. R. Eschbach, Rev. Dr. J. J. Leberman and Elder C. M. Boush. There were present also the two Superintendents of the Board, Rev. D. S. Fouse, D. D., and Rev. A. C. Whitmer. We met at the Boyer House, and so lost no time between sessions. Oh, the sweltering heat of that Tuesday night!

Treasurer Santee reported on hand: For missions, $6,947.10; for Hungarian work, $340.70; for the Harbor mission, $272.59; making the handsome total of $7,560.39 for the quarter.

Last April the Board resolved to meet in April, 1893; but as the full Board must meet at the time of the General Synod, namely, in May, 1893, and as the Board should not have two meetings so close together, the officers were directed to secure the consent of the members of the Board to a change of the time of the yearly meeting from April to May.

Superintendent Fouse reported that a lot has been bought for the mission in Cumberland, Md., but that no pastor has yet been secured; also that progress has yet been made in building the Hungarian chapel in Pittsburgh, under the care of a good building committee. Rev. J. W. Barber has resigned the Paulding mission, and Rev. W. H. Tussing the Barberton mission, both in Ohio. Leighton, Iowa, became self-supporting July 1st, 1892, and Superintendent Fouse was instructed to send the mission deserved congratulations.

The Classis of Juniata asks the Board to appoint a missionary for Tyrone, Juniata and Logantown, Pa. Tyrone is 15 miles east of Altoona; while Logantown is a part and Juniata is a suburb of Altoona. The overture was referred to the Bi-synodic Board for investigation and advice.

Superintendent Shuey, of the Synod of the Interior, asked that a missionary be appointed for Holton and Circleville, Kansas. Superintendents Shuey and Fouse are to secure a suitable man.

As the mission in Kansas City confessedly must be a failure in its present location, Superintendent Fouse recommended prompt action. After the reading of several documents concerning the case and a full discussion of the subject, it was unanimously resolved that Superintendents Fouse and Shuey, together with the officers of the mission, be authorized to sell the church property on the best possible terms, with a view of locating the mission in a more desirable part of the city.

And as Rev. C. A. Santee leaves the mission in July, the question of a successor was discussed, resulting in a choice that may be reported later.

Rev. W. E. From is to be commissioned for the Paulding mission.

The Board also approved the recommendations of the Bi-synodic Board for the commissioning of men as follows:—Rev. J. G. Biegert for Seattle, Wash.; Licentiate Gottlieb Hafner for Albino, Oregon; Rev. J. P. Stein for Reading, Pa.; and Rev. O. H. E. Rauch for Royersford, Pa.

Superintendent Fouse recommended the opening of an English mission in Chicago by October 1st, 1892, or as soon thereafter as possible. He was directed to take the initiatory steps to this end, looking out a suitable location and a suitable man.

A Church-building Fund of $500 from the Tuscarawas Classis was reported.

The report of Superintendent D. B. Shuey was read, and his work of the quarter was approved.

Elder C. M. Boush, treasurer of the church-building moneys, reported on hand $1,080; but the early payment of a loan of $600 will leave but little in the treasury.

At Columbus, Ohio, the progress of the work depends largely on buying a lot and building a church. The prospects are good, but help must be given. Superintendent Fouse was directed to visit Columbus, coöperating with the mission in securing a suitable lot.

A letter from Calvary mission, Philadelphia, asking for information in reference to Church-building Funds for the use of that mission, was referred to the Bi-synodic Board.

The roll of over 90 missions was then taken up by the Synods in the order of their enrollment: Ohio, Pittsburgh, Interior, Eastern, and Potomac. The reports were examined, many interesting facts were mentioned, many important questions were raised (some of them settled), criticisms were mixed with a little merriment, and the well-earned quarterages were cheerfully voted. The Board is justly strict in voting the quarterage only to those missionaries who have sent in their quarterly report; and if the report is not at hand and the order is not issued, the missionary can blame only himself.

The total amount of orders issued at this meeting was about $7,200.

Elder Boush was directed to have 2,000 order blanks printed, the present supply being nearly exhausted.

The action of the Board taken in April last was renewed, namely, that all missionary correspondence shall be conducted by the Superintendents. This means that all persons writing to the Board in reference to any department of its work shall address the Superintendent of that district in which the matter lies. Heretofore many persons have sent their request, application, question, complaint or statement to the President, the Secretary, or some other member of the Board—persons who must not be burdened with these matters. The cor-

respondence of the Board is now so large that it must be committed to those who have time for it; and all these matters of correspondence should be sent to the proper Superintendent, in order that he may have time to consider them and prepare these items of business for the meeting of the Board.

The next meeting of the Executive Committee will be held in Cleveland, Ohio, October 4th, 1892, the day before the meeting of the Ohio Synod at that place.

At length our work was done. The minutes were read, and the Board adjourned on Wednesday night at 10 o'clock, after four long, hard, hot but otherwise pleasant sessions.

The Boyer House is a plain but comfortable hotel (and near Union Station) where the Board has been meeting for a long time. Experience shows that this plan is better than entertainment in families, as the Board is kept together all the time, and thus the sessions can be longer and business more quickly done, while the cost is small.

Any one who thinks that the Secretary has but little to do should have heard him at the opening session read eighteen large and closely written pages of minutes. The mere reading was quite a task, and much work is off the page.

How we pitied the poor missionary who complained that his small appropriation had been reduced! But the Board cannot do even some acts of mercy.

The members of the Board are of one mind on the question of employing as missionaries those who have been educated in our Institutions in preference to those who have gone abroad.

Likely the reader has but little idea of how many questions arise at these meetings—time, place, method, management, men, money, mistake, remedy; and it is remarkable, too, how men can sometimes be betrayed into giving undue time to small matters.

The Board very properly insists that its missions shall use our own hymn-books and Sunday-school helps. Less than this is disloyalty.

At this meeting a case was reported, and Superintendent Fouse was instructed to notify the mission that they must conform to the reasonable rule of the Board on the subject.

So also in reference to protracted absence of the missionary and the supply of his pulpit. Even courtesy requires that he ask leave of absence; and it is very right that his substitute be acceptable to the Board, for the Church holds the Board accountable for what goes on in the missions.

How rapidly our Hungarian work is growing! We now have organized congregations at Cleveland, Ashtabula and Toledo, Ohio; and at Pittsburgh, McKeesport, Homestead, Du Quesne and Beaver Falls, Pa. The missionaries, Rev. Jurany and Rev. Kovacs, need to be careful lest they go beyond their strength.

One missionary said that he has a few Marys, more Marthas and even some Lazaruses in his church! (Likely he had in mind Lazarus before he was raised).

A review of the work of the quarter shows that our missions are in good condition; and this general statement should give the Church new confidence and new zeal in the work. W.

—Rev. W. I. Stewart, of Mechanicsburg, Pa., will, October 1st, take charge of Christ Church Mission, Baltimore, Md., lately vacated by Rev. A. M. Schmidt.

How He Taught the People.

MISSIONARY A. S. Bromer of Scranton, Pa., in his yearly report says:

Soon after my arrival I learned that the Reformed Church was comparatively unknown to the people. Even our own members could not give a satisfactory answer to the many inquiries made by friends and others.

Instead of preaching a series of Sunday evening sermons on the history of the Reformed Church, as I was requested to do, I decided to organize a catechetical class and treat the Catechism historically as well as doctrinally and in this way instruct our people in the history of our Church.

Inasmuch as our people are all working people and could not possibly get away during the week, and especially for the reason that we have no Sunday-school, I decided to hold this exercise immediately after morning service. It is a sort of adult Bible-class, studying the Heidelberg Catechism.

Thus far the plan has been successful; and instead of having for an audience only the catechumens, I have almost the whole morning congregation. In this way we hope to give our people some edifying instruction in the history and doctrine of the Reformed Church, not only helpful to the individual members but also enabling them to answer the questions of others.

The Rush to the Cities.

THE late census shows that the growth of the cities has been unusually large during the last ten years. We now have nearly 500 towns of 8,000 inhabitants, whereas a few years ago there were only a fourth as many. Almost one-third of our whole population is now in cities. Ten years ago only one city, New York, had over a million; now there are three, New York, Philadelphia and Chicago. In 1870 there were but fourteen cities each containing more than 100,000 inhabitants. In 1880 this number had increased to twenty, and in 1890 to twenty-eight. In fifty cities nearly 12,000,000 souls are found, nearly one-fifth of our whole population. Our country is yet young, and doubtless this concentration in the cities will continue. Let us study the missionary lesson which this teaches.

W.

Every Child Must Work.

EACH congregation must take care of itself, but it also must do more; it is its brother's keeper and must help him. It is a part of the Reformed Church, and as such it must help to do the family work. To do otherwise is narrow, selfish, sinful, hurtful. It is like a man praying:

"God bless me and my wife, my son John and his wife, us four and no more."

Every child in the family must do what he can to advance the family good. Every congregation must do its part of general church work.

A Few Suggestions.

BY CHARLES A. APPLE.

FROM a secular exchange the following is clipped:

Slumming is the popular fad with feminine Washington just now. Mrs. Senator Teller is taking a prominent part in the "Alley mission work," which is being very vigorously pushed by the ladies. At least one instance is known of an attempt to outdo Dr. Parkhurst's New York crusade.

Several ladies made the rounds of some of the most notorious houses in the disreputable locality known as "The Division," and at every place they conducted prayer meetings. These ladies wisely declined to give

their names to the inquisitive newspaper man who discovered them at their work. Their intentions were unquestionably good, but I should not like to have my sister, wife or daughter go into such places, even to engage in such good work. Would you?

It seems that it takes humanity a long time to comprehend the true spirit, idea or method of evangelistic work.

In the first place, the above term "slumming" is objectionable, inasmuch as it treats patronizingly the recipients of the benefits of religion. As nothing will arouse the resentment of the recipient of benevolence more quickly and cause him stoutly to refuse all such help than to treat him as a "beggar," so many of the mistakes and failures in evangelistic work often come from the exhibition of this same spirit, causing by word or manner the person visited to feel that he or she lives in a "slum," and therefore that great credit attaches to the "ministering angel" who goes there.

Such conduct always has a repulsive effect on the recipient and causes increased disgust for the very religion attempted to be taught. To put one's self into feeling sympathy with the sinner, to be as one of his number without partaking of his evil deeds, is the only proper method and the only way properly to imitate the Great Evangelist who "was made sin for us who knew no sin." Again, going in "bad company" is wrong, but only so when there is danger of being drawn away from the path of rectitude as in case of the young. But where there is sufficient strength of character to retain virtue, and a strong will that will improve all with whom it comes into contact, there surely seems no further grounds for holding aloof from such associations at the proper times and for proper purposes. however public opinion may misunderstand and misconstrue our motives. In the words quoted above, "I should not like to have my sister or wife or daughter go into such places, even to engage in such good work," it shows that either I have not sufficient confidence in the virtue and strength of my friends, and that I fear they might be overcome by temptations during the brief hour they employ in prayer aud other devotional exercises, or else it shows me to be a cowardly slave to the opinion of the so-called "upper classes" who in the time of our Saviour pronounced Him a "wine-bibber, a gluttonous man, a friend of publicans and sinners."

—Last year Schuylkill Classis, with only 10,000 communicant members, raised nearly $26,000 for benevolence.

—Gettysburg Classis is divided into three districts for holding special meetings in the interest of foreign missions during the year.

—The Presbyterian Church (North) during the past year gave almost $996,000 for home missions, over $284,000 for church-building and nearly $813,000 for foreign missions.

—The Epworth League of the Methodist Church is a strictly denominational Society intended to make their young people hearty and loyal Methodists. It has over 400,000 members. Its official organ *The Epworth Herald*, in three years has gained a circulation of 60,000.

Missionary Catechism.

What is a missionary?

Every Christian is a missionary.

What does the word commonly mean?

The word commonly means one who is sent abroad to preach the Gospel.

How is missionary work divided?

Missionary work in our own land is called home missions, and missionary work in distant lands is called foreign missions.

What is the command of Jesus?

Jesus said: Go ye into all the world and preach the Gospel to every creature.

What is the population of the world?

The population of the world is about fifteen hundred millions.

How many of these have heard the Gospel?

Less than one third of all the people now living have heard the good news of salvation.

How many are Christians?

Those who believe in Christianity are about four hundred millions.

How are these divided?

Those called Christians are divided into Greek Catholics, Roman Catholics and Protestants.

How many are Protestants?

The Protestants number about one hundred and fifteen millions, but only about thirty millions are members of Protestant Churches.

How many Roman Catholics are there?

In all the world there are nearly two hundred millions of Roman Catholics.

In heathen and Mohammedan lands how many Protestant missionaries are there?

In heathen and Mohammedan lands there are at work about seven thousand Protestant missionaries, with about thirty-five thousand native laborers.

How many members have these gathered?

Our Protestant workers have gathered into the Church nearly one million converts.

How much money do Protestants give for foreign missions?

The Protestants of the United States give about $5,000,000 a year to foreign missions, and those of Great Britain about $6,000,000.

W. M. S. of Schuylkill Classis.

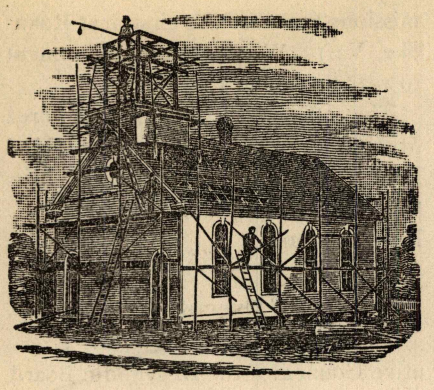
These ladies met during the meeting of the Classis in Pottsville, Pa., and a most profitable time was had. Forty-two delegates were present. A beautiful tribute was recorded in memory of Mrs. Lydia Albright who died the same week, wife of the Rev. D. B. Albright. Resolutions were passed recommending the MISSIONARY GUARDIAN.

In the evening a public meeting was held, when Mrs. S. E. P. Mosser presided. Miss Clara Kiefer made the address of welcome, to which Miss Sallie Levan, of Reading, responded. Rev. S. L. Krebs and wife rendered a beautiful solo with violin accompaniment. After the annual report of the secretary, the address of the evening was delivered by Mrs. M. T. True, a Presbyterian missionary from Japan. She spoke for over one hour of her nineteen years experience in the Sunrise Kingdom.

The collections for the day amounted to thirty dollars; and the treasurer's report showed that this year we should be able to redeem all our pledges without the annoyance of making special demands from the willing to cover the deficiencies of the unwilling.

It Paid.

Some thought it very costly for the Presbyterian General Assembly to meet on the Pacific Coast; but one week after the misssionary meeting held at Salt Lake City a gentleman offered the Assembly ground worth $360,000 for the building and endowment of a college in Salt Lake city!



The Twentieth Fund.

The twentieth Church-building Fund has just been received, and we are glad to report it in this issue. It is given by Mr. William Louden, of Altoona, Pa., and will be known as the Rebecca Louden Fund, named after his estimable wife.

Mr. Louden has always been a free giver, but is to-day able to do larger things than before, and his liberal spirit is to be commended. Then, too, he is a good business man and puts this $500 into the hands of the Board because he considers it a safe as well as a useful investment.

This Fund is not his only gift to missions. A few months ago he deeded two lots (worth $1300) to the trustees of Trinity mission in Altoona, in trust for a congregation to be organized in Juniata, a suburb of Altoona.

These gifts of Mr. Landon may be considered a part of the return made by the First church of Altoona for help received from the Church at large many years ago.

Without a doubt our people are beginning to see the necessity of these Funds. It may be possible to raise bees without hives, but it would be very poor work; so in reference to gathering and training a congregation without a house of worship.

W. M. S. Tuscarawas Classis.

Met in Polk, Ohio, early in June. Nine Societies and four Mission Bands reported, and the work seems to be in good condition.

Officers elected were: Mrs. S. O. Eggert, president; Mrs. E. D. Wettach, vice-president; Mrs. Ida Snyder, recording secretary; Mrs. R. Andrews, corresponding secretary; Miss Ada Moore, treasurer. The president was elected delegate to both the Ohio Synodical Society and the W. M. S. of General Synod.

At the evening session papers were read on Helps for Mission Bands and on Christian beneficence, followed by an address on the women of Japan by Mr. George Kinzo Kaneko, a Japanese student in the Seminary at Lancaster, Pa.

—*The Baptist Missionary Magazine* for July is enlarged to 172 pages, and gives in full the proceedings of the seventy-eighth annual meeting of the American Baptist Missionary Union, including all the papers, reports and addresses, as well as the treasurer's report and some other matter—a very valuable number.

—A second hand communion set and a German Bible are offered. In what mission are they needed? Write to Rev. A. C. Whitmer, 452 North Queen street, Lancaster, Pa.

—The Missionary Society of Freemansburg, Pa., has celebrated its anniversary, reporting 37 members and an income of $25.90.

Reformed Church in America.

It is provoking that our little sister in the East is the Reformed Church in America, while we, twice as large, are only the Reformed Church in the United States.

She now numbers 100,000 members.

The late General Synod asks these people for $120,000 for foreign missions and $80,000 for home missions during the Synodical year. They report 60 missions in the home work without pastors! Volunteers for the foreign field are many, but for the home field few. The first Sunday in November is to be a day of special prayer for the benevolent work of the Church, and pastors are to present the subject in their sermons.

The Synod also ordered:

That every application for the support of missionary pastors and for aid in building churches and parsonages is, in all cases, to be approved and forwarded by the Classis to which the church belongs; and the recommendations of missionaries and the amounts asked for from either department from the Board must be determined by the ballot of the Classis.

Anniversary.

The Mary Ault Missionary Society of Mechanicsburg, Pa., held its anniversary late in May. The day was beautiful, the church was tastefully adorned with flowers and plants and the music and recitations were good.

The reports of the secretary and treasurer made clear the fact that more people in the congregation were giving to foreign missions, more giving systematically, and that more money was given, than during any previous year. The receipts for the year amounted to one hundred dollars. Thus year by year the receipts of this Society have grown as the interest in foreign missions has grown.

Some years ago one of our children died leaving money which the parents determined to set apart to charitable purposes. This purpose they carried out recently giving the savings of their dearly loved child to home and foreign missions (part for the church at Roanoke, Va.) What a lasting monument to rear to a child's memory!

The officers of the Society are: Miss Grace Whitmer, president; Miss Leona Rich, vice-president; Miss Carrie I. Huston, treasurer; Mr. M. I. Kast, secretary.

Meeting of Executive Council.

The quarterly meeting of the Executive Council of the Bi-synodic Board met in Lancaster, Pa., June 27th. This was the first quarterly meeting under the new order of things, and it seemed very strange to do business so differently. Several requests came before us and they were approved, but we could merely recommend to the General Board that these things be done; and the record can be completed and reported only at the July meeting of the General Board.

Behold how the work is growing! The Board is asked to send a missionary to Tyrone, Pa., who shall also have charge of a new interest in Altoona; and it is highly important that a missionary be located in the eastern end of Harrisburg, Pa. W.

Income for June.

Elder Charles Santee, treasurer of the Board of Home Missions of General Synod, reports as follows:

Home missions	$5303 61
Hungarian missions	198 04
Harbor mission, ...	276 32
Total,	$5,777 97

—The W. M. S. of Wyoming Classis realized nearly $70 from the sale of Miss Hollowell's photographs; and they are circulating about a thousand copies of their annual report, that the people may know what the ladies are doing.

Roanoke, Va.

Rev. Lewis Reiter, reporting his work in this place, says:

Here the initial stage is passed and the city is going through a severe but wholesome financial depression that will eventually make the place more substantial.

I have now a decent place for service, a second story hall used as a music room during the week, for which we pay $10 a month rent.

Coming here a year ago when reaction had set in from wild booming, I have had to face many discouragements. I was then well pleased with the start made; but removals, deaths and indifference have almost entirely changed my audience of a year ago. Besides the high price of lots, I had, until two months ago, no definite assurance of help in securing a lot, which made my work so uncertain that I could not go forward to organize a congregation.

Last Sunday was the time set for organization, but the city was full of troops, and the streets were full of men marching to music, so that I had to bring the service to an unexpected close.

I have 15 names for organization, 7 men and 8 women. This may seem small; but as they are of the sticking kind, I feel that we have made a good beginning. Others will soon join. What the hold-aloofs will do I cannot tell. It seems strange that some who were once prominent members in their home church, should become so indifferent when they leave their old associations. At least thirty should have entered the congregation.

I have started a Bible class which I meet every Sunday morning, hoping it will duly develop into a Sunday-school.

Toward a church I have in cash and good subscriptions, about $1700, besides many indefinite promises. Prices are still high, and I will wait awhile before buying, watching the market for a good chance.

English in German Missions.

The Bi-synodic Board last April passed the following resolution:

That hereafter all German missionaries recommended by this Board [to the General Board for commission] be instructed to conduct part of their services in the English language.

In reference to this action the *Missionsbote* (Rev. J. Bachman, D. D., editor) says:

Such a strict rule does not seem necessary. True, the second or third generation of Germans will almost entirely use the English language; but why not await the natural order of things? It is much more important to Christianize these people than to Americanize them.

The Kirchenzeutung after stating the action adds:

The General Board of the Reformed Church in America has a similar rule, aiding no German mission unless some English service is held. These English services in many cases are not needed and therefore not attended, says a Professor in one of their Institutions.

It seems strange to us that English brethren of German descent should take such action, since they well know that only from German immigration can the rapid growth of the Church be expected. The purely German churches and missionaries have not been a discredit to the Church. If this resolution were applied throughout the Church, our German mission work would be crippled; and in such circumstances the German Synods can take no pleasure in placing their missions under an exclusively English

Board. Our German congregations are not opposed to the English language; but wishing that their people could use both languages, they want German service only until the English can be used.

It is not neccessary to debate this question at any length, but several things should be noted:

1. The resolution of the Bi-synodic Board is very general. It does not say how much of the service shall be English. It does not even say that one whole service shall be English. A hymn, or a prayer, or ten minutes of the sermon, or an address of five minutes, or any other small part in English would do for a beginning. If the want is very small at first, a missionary would be wise in giving but little English, with more as the need increases. He would not need to omit any German service, but simply add a little English. There is nothing in the action of the Board to harm any German mission; but the action was intended to prevent harm to the English that is found in every community. We must not wait until the second or third generation has grown up, yea, has grown restive waiting for English; but we should give them a little early, and so encourage the hope of more later.

2. Giving these young people (who in the public schools and elsewhere have become English) a little English in the church service is not intended to "Americanize" them (not even in itself to Christianize them), but simply to give them their just dues and so to hold them to their mother Church.

3. This action was taken by a District Board, not by the General Board; and as the General Board is not exclusively English but has a fair German representation (without as yet having any German missions), this action should not be quoted as a reason for not placing German missions under the General Board. W.

Astoria, Oregon.

Rev. J. G. Schmid says:

I cannot report much progress. One cause is the general indifference of the people, and another is the hard times. I have never lived in a community where there is so much enmity against Christ and His Church as there is here. Some of the better class have long since been gathered in by others, while the hard cases are left; but, though I often feel like deserting the place as almost hopeless, my second thought is to remain because these are just the ones who need the missionary most.

I think my work here has not been in vain. I have become acquainted with about thirty families that are drawing near to us and who may some time become a congregation. The dear Board of Missions must not lose patience. I wish some of you could visit this Coast. It would do us all good.

Some time ago I asked through the church papers for some old hymn books; *but there was not one response.*

Why is our Church not working more earnestly on the Pacific Coast? What can we few men with scanty means do?

As for building a church here, lots in a good location are costly and other lots are not suitable; what can we do? Our people are so few and poor. For $1000 I can buy a good lot, but where are the $1000?

On Palm Sunday five were confirmed and fifteen came to the Lord's Supper. I have also started a Sunday-school

with fifteen children, so making a beginning.

As there is no other German missionary in this field, we will go forward in the name of the Lord.

Notes.

—Rev. A. S. Bromer, of Scranton, reports the organization of a Ladies' Auxiliary, with good prospects.

—One of the missionaries, greatly needing his quarterage, asks that Treasurer Seibert will early send it. But the brethren must now learn the new method of payment, namely, they will henceforth receive their money, not from Elder Seibert, but from Treasurer Charles Santee, of Philadelphia.

—Two weeks ago (says Rev. G. Graedel, who is at Ballard, a suburb of Seattle, Oregon, a man who is not afraid of distances) I visited the German farmers of Blaine, 120 miles south of this. I found hungry souls, who listened with great interest to a sermon on "Redeemed by the Blood of the Lamb."

—When a poor mission like that in the eastern part of Baltimore, under Rev. A. S. Weber, reports $40 raised for home missions during the quarter, it means not only sacrifice, but also good training—a beautiful example to those in better circumstances.

—Rev. C. W. Levan who in April began the work in the northern part of Baltimore, writes that the Sunday-school has grown from 14 to 54. Most of these attended no school. The attendance at morning service is about 20. A fine corner lot has been bought, an architect is preparing plans for a church, and by Christmas the mission hopes to be in their own house of worship.

—Our faithful helper in Blanktown, grieved that he cannot make a better report, speaks of "ecclesiastical inertia," a spiritual dead weight, which is hard to bear. So many people are slow to work, slow to give, slow to enjoy their church privileges. Alas! Blanktown mission is not the only place where these things are so; and pity 'tis 'tis so.

—Rev. Paul Barringer, writing of his country congregation near Concord, N. C., says: "Here is the largest catechetical class in the county, namely, 52, with good attendance and interest."

—Rev. Julius Lange, at Stafford, Oregon, away out on the Pacific Coast, preaching to a handful of Germans and living at great sacrifice, writes: "A missionary service is held monthly, and the interest in it is praiseworthy." In a later report he says: "After October 1st, 1892, I hope, with God's help, to do without further aid from the Board;"—although his membership is less than 75, with no wealth of earth.

—The catechumens of St. Luke's mission, Lancaster, Pa., at the time of their confirmation made an offering of two Bibles, an Order of Worship and a hymn tablet, largely of their own means, says Rev. W. F. Lichliter in his report.

—At Whitsuntide, says Rev. Muellhaupt, of Salem, Oregon, we organized a Young People's Society with 12 members. They meet monthly. Their object: The spiritual growth of the confirmed and to help the Church at large.

—"Have you urged upon your people the necessity of early self-support?" So the question reads; and the missionary says: "I have, most emphatically."

—Four years ago St. John's mission, Chambersburg, Pa., numbered 67 members in an old church. Now

they have three times that number, and in these four years have built a church and a parsonage, paying out over $9,000 for improvements alone.

—"How much was raised for missions the last year?" And missionary Peightel, of York, Pa., says: $163.95.

—"We are doing real missionary work among the poor in a great city," says Rev. A. S. Weber.

W. M. S. of Somerset Classis.

These ladies met in Berlin, Pa., June 9th, 1892. The unavoidable absence of the president, Mrs. L. B. Evans, was greatly regretted.

The following officers for the year were elected: President, Mrs. Nettie Anthony, Myersdale, Pa; vice-president, Mrs. A. R. Kremer, Berlin, Pa.; secretary, Miss Anna Zufall, Myersdale, Pa.; corresponding secretary, Miss Maggie Knepper, Berlin, Pa.; treasurer Miss Annie Poorbaugh, Berlin, Pa.

The membership, 238, paid in during the year $250.54. The congregational Societies are instructed to send all their money to the treasurer of the Classical Society, Miss Annie Poorbaugh, specifying the object for which it is sent.

The evening session was largely attended. After music, readings and recitations, Rev. Wm. Rupp, D. D., delivered an excellent address.

The Society will meet next year on the second Thursday in the Mt. Zion (Hay's) church, Rev. A. J. Heller, pastor.

—Rev. O. J. Accola, D. D., German missionary in Chicago, Ill., needing $4,000 for his church, proposes to borrow it from the Church at large without paying any interest. He divides this sum into 400 shares of $10 each, and asks the people to loan him each as many shares as possible. The plan is feasible and business-like.

—The Missionary Society of Zionsville, Pa., Rev. Eli Keller, D. D., pastor, lately celebrated its thirteenth anniversary. Rev. C. E. Schaeffer gave an address in the morning, and Mr. Kenjiro Satow, a Japanese student, spoke in the evening, dressed in his native costume. The Society has 151 members. During the year $98 were raised for missions.

—Some weeks ago the Missionary Society of the Oley church, near Reading, Pa., celebrated its second anniversary. During the year $67.49 were raised. The Society has interesting monthly meetings.

—Congratulations to Superintendent D. S. Fouse and to Missionary J. P. Moore on their D. D. Both honors were conferred by Heidelberg University, Tiffin, O.

—On July 2nd, 1892, William Kenjiro Satow, a Japanese student who in June finished his college course at Lancaster, Pa., sailed from New York for France where he expected to take a Japanese man-of-war ship for home. He came to Lancaster, Pa., in 1884, was instructed in the Catechism by theological student Wm. E. Hoy and was baptized in the College Chapel in 1885. He spent several years in the Preparatory Department and then passed four years in the College, graduating with good standiug and highly estemed by all. In Japan he is likely to give himself to teaching, at least for a time.

—For years past the order of the two German Synods of the West has been that the offerings at Easter be given for home missions, and those of Whitsuntide for church-building—an order that may well be adopted by the English churches.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Editorial Notes.

—The receipts of the Treasury for the month of June amount to $2,149. 74. For the coresponding months of last year, they were $1,889 58 showing a gain of $260.16. It should be remarked, however, that the amount of June of last year iucluded a donation of $1000. But for that liberal gift the general contributions of the Church at large for that month would have been the least for months before or any months since. The receipts for June of this year include no such liberal gifts, but are from the general contributions of our people. Quite a considerable part of the sum received is the fruit of Dr Moore's visits to the Ohio Classes and churches. Some of it is doubtless the outcome of the urgent presentation of the foreign work to the attention of the Classes at their late meetings. The average for the last six months is $2087.95. Should this average be maintained, the amount will meet all current expenses, and enable the Board to send out an additional missionary. But as remarked in our last number, the last half of the year has heretofore shown a marked falling off. We trust the present year will prove to be a marked exception.

—Prior to the meetings of the Classes this spring it was arranged that Dr. Moore should visit within the bounds of the Ohio Synod, while the meetings of the Classes of the Eastern and Potomac Synods were assigned to the Secretary. By dint of severe travelling we were enabled to reach and present our cause to fourteen Classes. Meeting as a number of them did at about the same time, at more or less remote points, we fonnd it impossible to reach them all; and as it was, in some cases we could spend but a few hours with the brethren. But they considerately gave us an early hearing, and sent us on our way with their benedictions. While it was a fatiguing, it was at the same time an enjoyable and encouraging labor. With but few exceptions the brethren gave us a cordial greeting and a sincere God-speed, while our message was received with marked attention and awakened interest. Assurances of new zeal and promises of early co-operation were given us, the fruits of which have already begun to appear, and for the continuance of which we feel encouraged to look.

—In the presentation of our work to the Classes, we took ocassion to suggest the thought that the financial embarrassaments in the past were in large part attributable to the want of a lively interest and energetic co-operation on the part of not a few of our pastors. We were impressed, in private conversation afterwards, finding the extent to which this thought was assented to by the brethren. Some frankly conceded their delinquency in this regard, and resolved upon the taking of an advanced step. There are however exceptions. Some few seemed but little moved, and other few found it convenient to be absent at the time of the presentation of the cause.

—Upon the whole we feel greatly encouraged by our observations. There is a manifest awakening in the Church upon the subject of foreign missions. That some have not been yet touched by its heavenly spirit is perhaps not surprising when we bear in mind the late date of our practical entrance upon the work. Thirteen years is too short a time to command

universal activity But it is the Lord's work, and He will in His own time accomplish His holy will.

—It will be a great gratification to his many warm friends to learn that in his report of late date, Bro. Hoy states that while during the past year he and his family have been sick several times, "at present we all enjoy good health and are strong." There will be a widespread prayer, that a merciful Providence may preserve them in their health and strength.

—The agitation which some months ago disturbed the quiet of our Mission, has happily passed away. This was occasioned by the anti-foreign feeling which has been a source of disquiet in all the Missions in the Empire. In so far as Japanese Christians are influenced by this feeling, it does not necessarily impair their Christian character. It is a national, a political affair, and is involved in their idea of patriotism. While this may lead them to seek to supplant foreign management in the institutions of religion, by the substitution of Japanese, they in large part are, in their own way, true to their Christian convictions. This will doubtless continue to be a cause of friction until the native Christians shall have been sufficiently apprehended by the spirit and genius of the religion of Christ, when the foreign missionary will gladly resign his labors to native hands and be thankful that the foreign may give place to home missions. This is what we are laboring for; and we will thank God when the consummation is reached, that the foreigner may take up his staff and travel to fields yet unoccupied and uncultivated.

—The Girls School has sent forth its first fruits of beneficiary education, in the person of Mrs. Hoy's Bible Woman. Of her efficiency in this ministry, those who have read Mrs. Hoy's account of her in the last MISSIONARY GUARDIAN are happily informed. In another year two more will go forth, of whom Miss Poorbaugh speaks as giving promise of equal efficiency. It surely is a blessed privilege for any person or Sunday-school or Missionary Society to be instrumental in preparing one such laborer for the cause of Christ and immortal souls.

—The older and advanced scholars in the Girls' School are wisely employed in instructing and forming the characters of the younger. In speaking of them Miss Poorbaugh says: "At least half a dozen of those girls are ready to help new pupils in every way, and in many things they impart the lessons we taught them with greater care than we could. Especially is this true in matters pertaining to personal traits, habits of neatness, etc. Many of the older girls are a great assistance to us in helping to guard the hearts and morals of the younger ones, so that both in moral and intellectual culture, no less than in spiritual, we can see sure, even if slow progress."

—In reporting further upon the condition and work of the Girls' School Miss Lizzie Poorbaugh says: "Of former pupils (though of many we have loss sight) report comes to us at intervals of a very encouraging nature; of the influence for good of one over unbelieving parents; of another over her husband; of another's work with her young brothers and sisters, etc. Thus the bread sown upon the waters comes back to us; and we feel, notwithstanding our patience has often been sorely tried and our burdens sometimes seemed too heavy to be borne, there is much cause for gratitude in the results of our work."

"The health of both pupils and teachers in the School has been reasonably good, and as I look at the girls assembled to day, I feel justified in calling them a happy family, blessed with many of heaven's richest gifts."

Our Beneficiaries.

IT is a matter of profound thankfulness that our efforts to enlist patrons for our beneficiaries in our schools in Japan have been so eminently successful. We were rejoicing in the frequency of our requests to the Mission to designate beneficiaries for applying patrons, when the word came from Bro. Schneder as secretary, asking us to hold. The number of approved students of this class was about exhausted. *Approved* students, we say. There are others who will need supporters, if they show themselves worthy. Experience has taught our missionaries that there are unstable and unreliable people among the Japanese as well as among Americans. Hence, new comers are subjected to a test, a probation; and only after they have given good evidence of stability and honesty of purpose, and exhibited the genuineness of their Christian profession, are they assigned as beneficiaries.

We have at present several more applications than can, for some months to come, be supplied. We mention this fact in this public way that applying patrons may understand the delay in sending the names and photographs, which we usually hasten to send on when received by us.

In several cases recently we have advised applying patrons to accept girls instead of boys as their beneficiaries. This we did, because the applications for them were less numerous, and there are at the present time several girls in a waiting attitude in this regard. Miss Lizzie Poorbaugh writes us that she would receive a number more into the school were provision made for support. When the importance of the office of the Bible-woman is borne in mind, and the prime importance, if we would Christianize the home, that we have well-established and educated Christian wives and mothers, sisters and daughters, it will immediately appear that the support of these poor girls is a labor of love and a service of untold importance in winning that interesting people to the service of the Lord.

Should any of the patrons who have applied for a student for the ministry, and who have been patiently awaiting our impossible reply, feel willing to accept a scholar in the Girls' School as their ward, instead of a boy, if they will please so inform us there will be less delay in receiving the promised name and photograph. The terms in both cases are the same.

The Tohoku Gakuin.

THIS, it will be recollected by the readers of the MISSIONARY GUARDIAN, is the name of our Training Theological School in Japan. It means, in English, "The Learning Hall of the Northeast." The following items of information concerning it, extracted from Rev. Hoy's late report, will be of interest to our ministers and members.

Its total cost was $7,416.25. But, owing to favorable exchange, $60.00 were left in the treasury of the Mission, making the actual cost, in United States gold, $7,356.25. This has been paid in full to the Japanese contractor; but we regret to say that it required a loan in this country of between three and four thousand dollars.

The Rudolph F. Kelker Memorial Library comprises: Japanese text books, 664 volumes; Japanese refer-

ence books, 674 volumes; English text books, 805 volumes; and English reference books, 1,126 volumes; in all, 3 269. Of the Memorial Fund there remains an unexpended balance of $238 73, which will increase the number of volumes to about 3,400.

The following is a classified list of students:

CLASS.	NUMBER.	CHRISTIANS.
First Preparatory	37	8
Second Preparatory	26	8
Freshman College	16	12
Sophomore "	20	13
Junior "	5	5
Senior "	3	3
English Theological Dep't	2	2
Vernacular " "	10	10
Total	119	61

Of the Vernacular Theological Department students, two have left, one being licensed to preach, the other wishing to engage in Orphan Home work.

In speaking of the non-Christian students, while reporting no conversions (it will be borne in mind that not yet a year has elapsed since the number has so largely increased), he says: "There has been a marked improvement in the conduct of most of these students. Some of them, in their composition exercises, write good Christian sentiment. Many are also attending church services. We may hope that in the future a goodly number of these young men will give their hearts to the Lord."

The First Money Given.

In his interesting work, "The Miracles of Missions," the Rev. Dr. A. T. Pierson thus describes an offering of the South Sea islanders:

"On one occasion Mr. Williams explained the manner in which English Christians raised money to send the Gospel to the heathen, and the natives expressed great regret at not having money that they might help in the same good work of causing the word of God to grow.

"Mr. Williams replied, 'If you have no money you have something that takes the place of money; something to buy money with.' He then referred to the pigs that he had brought to the island on his first visit, and which had so increased that every family possessed them; and he suggested that if every family in the island would set apart a pig for causing the word of God to grow, and when the ships came would sell the pigs for money, a large offering might be raised.

"The natives were delighted with the idea; and the next morning the squealing of the pigs which were receiving the 'mark of the Lord' in their ears was heard from one end of the settlement to the other. On Mr. Williams' return to the island, the native treasurer put into his hands £103, the product of their sales. It was the first money they had ever possessed, and every farthing of it was given to the cause of Christ."—*Selected.*

The Attitude of the Japanese Christian.

ONE of our missionaries in Japan refers to a letter received by him from a prominent native minister, so wise and appreciative that he makes an extended quotation from it, giving us permission to print the extract here, though without the name of the author. It will give some light and much hope in regard to the attitude of the native Christians in Japan:

"It is surely a source of much comfort that we Japanese workers are understood and sympathized with in our intellectual and moral life, as well as in our outward and professional labors. Such mutual understanding cannot but tend to the strengthening of our united

and common work. The true union and the breaking away of the middle wall of partition can be secured only through intellectual sympathy as well as religious union. And it seems to me that it is high time that we Japanese should begin more and more to cultivate that spirit of brotherhood which knows primarily no difference between cultivated and uncultivated, civilized and non-civilized, European and Asiatic, but which recognizes the worth of man because he is man and a ch ld of God. And on the part of you missionaries, it is time to begin to sympathize with us in our patriotic and national life as a people with a peculiar mission, and also in onr independent religious thinking which tries to solve the problem of Christianity and the evangelization of the world, with the peculiar light of our education and situation. I never had in my life a single drop of anti-foreign blood in my veins. When I was born, my father and mother were already advocating foreign intercourse. Not even during the past two years have I had, at any time, the anti-foreign feeling. But I feel that Japan has a mission, and that we must develop our individuality. I have not been, I confess, without some jealousy to secure the full development of these. I believe also that the best way and most essential thing for securing this object, is to get your sympathy and co-operation. I have written long and with no other thought than that of hastening the coming of the kingdom in Japan and the countries of Asia, and the good of humanity.—*Missionary Herald.*

Letter from Miss Mary C. Hollowell.

WE extract the following interesting description of a Japanese hotel and its surroundings from a letter from Miss Hollowell of April 16, 1892.

This is our first week of school after the spring vacation. We had quite a pleasant outing. As we felt a change of some kind would do us good, we all (Mr. Schneder excepted) took a little trip to the sea shore at a place quite near Sendai. We stopped at a hotel, a Japanese one, and this was quite a new experience for me. The hotel was built on a rocky cliff jutting out into the ocean, and here we were perched up on airy height almost surrounded by the ocean; and when it was stormy it seemed as if the winds would pick us and our frail little house up and cast us into the waters below.

The first thing, of course, when we got to the hotel, was to squat down on the front veranda and remove our shoes. Then we were ready to see our new abode for the week. Mr. and Mrs. Hoy and Mrs. Schneder and the children had come down the day before. So they were there to welcome us and had a good dinner waiting for us, for none of us cared to live on Japanese food.

After climbing up the steep narrow polished stairs, and pushing aside numerous sliding doors, which seems like pushing aside the partitions or walls of the room, we came to our room. It was quite nice and large, but as a bed room—no one would have ever imagined that it was a bed room or indeed any other kind of a room. There was no furniture of any kind, no bed, no chairs nor anything. All around was the paper walls through which a softened light came into the room. On the floor were the soft Japanese mats, five or six square cushions covered with crepe, silk or velvet, and in the centre a "habatchi" brazier, the Japanese stove—that was all.

On one side of the room was a low, narrow recess platform, the seat of honor in the room. The wall behind

this was plastered with a black plastering filled with tiny sea shells; over the centre of this hangs a "kakemoni", a long paper panel on which was painted a Chinese poem. The ceilings were of natural wood prettily inlaid with squares. On one side of the room the paper partition was a dove color and painted with views of Matsushima Bay—the Japanese Bay of Naples—and of Fuji Yama, the highest, most sacred, and formerly the most volcanic of the mountains of Japan. These were the decorations of the room, which one might use as a sitting room, bed room, parlor, dining room and kitchen, just as one pleased. We used it for all these, and had lots of fun in the discommoded state. At night they brought us as many "futons" or comforters as we wanted. These you spread on the mats, and there is your bed. If you are a Japanese they bring you also a wooden pillow. We however took our blankets and pillows along with us and so managed to be pretty comfortable, although the "futons" were so heavy that it was impossible to tuck them in at all, and they stood out stiff as a board on all sides.

There is not a single lock or key to any door in the house, and yet here we lived with a feeling of perfect security as far as robbers or anything of that kind were concerned, not only because the Japanese as a nation are so honest but also because on account of the paper walls the slightest noise can be heard all over the house.

Speaking of noise, it makes me think of the noise there was at the hotel. All around the hotel on each story, and I think it is so in all Japanese houses, there is a narrow veranda which is closed up at night with the "armada" or wooden shutters. These shutters all slide in a groove and, Oh my! the noise they do make! In the morning when we wanted to take a second nap they would begin to roll the "armada" aside, and creak, creak, rattle, rattle it went until the whole house had been opened up. It was as bad as the noise on ship board. For the servant flapped around the bare floor in her house shoes and laughed and chattered at a fine rate.

At the front of the hotel was a little balcony extending out a short distance, where several evenings we stood and watched the shades of evening fall, and the boats coming in from their day's fishing. It was a beautiful sight: The skies lighted up by the evening glow; the waters shimmering and sparkling in the distance and breaking in surf on the sandy shore; the hills opposite clad in their soft pines; the little fishing boats coming in dancing over the waves; the wierd regular sound of the rowers as they bent to their oars; the host of children waiting on the beach; —altogether it made a peaceful and happy feeling come over me, and yet one of sadness when I thought that on the opposite side of this same ocean were so many dear ones, no doubt also thinking of us and praying for us. So near and yet so far!

'Tis over now, that delightful week with its many little experiences and adventures, and we are back in Sendai again, hard at work, all feeling cheered and encouraged by the trip.

Haru Takita.

The Story of a Japanese Orphan Girl.

THE following most interesting and touching story of a poor Japanese orphan child who has been taken in charge by some of our missionary ladies, is extracted from a letter of Mrs. Hoy to Mrs. J. P. Moore, dated May 14th, 1892:

I wrote to you last mail that we would not look for another orphan until next fall; but on receiving a very appealing letter from Mr. Yoshida, who is stationed at Nakamura, we changed our minds, and the second orphan, O Haru San, is now with Tome San, under the care of our woman Mine. I believe you will say, after reading the child's sad story, that we did well in taking her up. She is for the Chambersburg ladies. Haru says she is ten years old; but she is so very small it is hard to believe that she is more than six.

She was born in Takita, Niigata Ken. She does not know her last name, and so we will give her the name of her native town, Takita. I think it is quite pretty, and she must have a name. When she was three years old her father died. She was the only child. Her mother sold "arni" for a living. She had no fixed home, but wandered from place to place. Finally she met a widower with two children. This man persuaded her to give up her vagabond life and live with him as his wife, though he would not have a marriage ceremony.

From this time poor little Haru San's troubles began. The man hated the child, and told her so every day of her life. He never allowed her more than one small bowl of rice at a meal. Although the rest had soup and fish, Haru was never allowed any. She lived in this way for five years, and then the step-father's hatred grew so strong that her mother determined to get rid of the child.

One morning they started off together, and went to the mountains around Shiroishi. Night coming on, they lay down to sleep without bed or covering. In the morning when Haru awoke she was alone. When she found her mother was really gone she cried and cried, but that did not bring her help. She grew very hungry, and finally went down the mountain. When she came to a farmer's house she begged for food, and from that time she became a little beggar. She is known all over this part of the country. From Shiroishi she went to Iwanuma. The winter she spent in that place there was quite a number of fires. Finally she was arrested. The policemen told her they suspicioned her of setting fire to different buildings. She denied the charge, and so they allowed her to go free provided she would leave the place. Her next point was Sendai. She spent quite a while in Naga Machi. Here the children were very cruel to her. Her home was the street, her bed wherever she could find a little shelter, generally some temple steps.

Leaving Naga Machi she wandered far away to a town near the sea-shore. Here a singing girl gave her a pipe and tobacco, and she learned to love the filthy weed.

Near this place she almost found a home. An old lady asked her to live with her and become nurse for her baby; but Haru was so small that she could not carry the baby. After spending a few days in this home the woman said: "My child, you must leave at once. I cannot afford to keep you always, as you are so small; and if you stay a few days longer I will become attached to you, and then I can not send you off." Haru cried and begged to stay. The woman hardly knew how to get rid of her, so at last she said: "I am sick and need medicine; do you go and beg until you get money enough to buy what I need." The little girl started off at once.

Not long after this Mr. Yoshida

visited the place. He heard the little one's sad story, and had a talk with her. He told her he lived in Nakamura and had a family, so he could not take care of her. He gave her one sen and five rin and a lot of good advice. Haru was much pleased with Mr Yoshida, and not many days after she made her appearance in Nakamura. Here she was most cruelly treated by the boys. The people everywhere took great delight in teasing her. Nobody thought of teaching her anything good, but it seems as if all tried to teach her something evil. Everything bad she knows. One man, the head of a family, thought it would be great sport to make the little beggar drunk, so he gave her over a pint of saké, and the child drank it all at once. She soon fell over dead drunk, and then the monster of a man sent for a policeman to take her away. Even the policeman enjoyed her crazy talk. The next day the Chief of Police told her she was a public nuisance, and so must leave the place. She said she would go to Tokyo, so he gave her twetve sen, and told her to be off.

She still lingered around the place. A few days after, Mrs. Satow, a lovely Christian lady, saw a large crowd of boys in the street, and on looking farther she saw little Haru lying flat on the ground. Some of the boys had taken a ball of rice from her and trampled it in the ground; others had taken two bean cakes that she had in her little bag, and treated them in the same way; and still others were stoning the child. Mrs. Satow picked her up and told her to leave the town, or the boys would kill her. About an hour afterwards, Mrs. Satow, returning from an errand, found the child again lying in the street and a crowd of boys stoning her. This time the good woman took the little girl along to her home, and after consulting with her family decided to keep her over night. The next morning Mrs. Yoshida called, and, after hearing about Haru, she hurried home and sent some of her own children's clothing. Mrs. Satow then gave Haru a bath, and put on her a clean dress, and told her she could remain there that day. But the next morning she said: "Haru San, you know I have a sick husband and an old mother to look after and support, so I cannot keep you. I have made a new bag for you, and you have clean clothes, so I think you can find friends some place."

Haru felt very bad about going. Just then Mr. Yoshida called and said: "Please keep her a few days, and I will write to some foreign friends in Sendai. Perhaps they will take Haru."

When we received the letter we thought carefully over the matter, and Mr. Hoy consulted with Mr. Oshikawa. He advised us to send for her, as we could not find a child who more needed our help. We sent Misao San to Nakamura to bring the little girl. I told her to have the child examined, and if she had any bad disease I could not consent to take her. Haru heard Misao San tell this to Mrs. Satow, and, walking up to her wiped her hand across her head and said, "I am not sick, this is only perspiration on my face." When examined by the doctor, he found her body full of marks. The child said," That is not sick, but where the boys pinched me." Another place was where they had stoned her, and some long marks were the result of beating.

Mr Yoshida took her to the police station to tell the officers that she had found a home, and to ask if they knew anything about her mother. They told Mr. Yoshida that the child

was getting along well enough. He said she was not, that it was a shame to allow her to wander around without a home, learning nothing good but every thing that is bad. In reply they said, "please do not take her until we have consulted with our chief officer," who the next morning gave permission to have her removed to Sendai. When Mr. Yoshida asked if the mother could claim the little girl, they replied, "No, if the mother is living she no longer has any right to the child," because she had deserted her for two years.

The little girl has a wonderful memory. Misao San said that in their ride from Nakamura to Iwanuma she would point out the places where she had stopped to beg; how at this house the woman was very stingy, and had given her only one rin, at that house the Oba San gave her two tempo and so on.

At the tea-house in Iwanuma where they stopped for lunch, the mistress said, "why that is the little beggar." Misao San said that many persons accused her of stealing. It always made her angry, and her answer always was, "If I steal I need not beg."

Last winter the middle toe of her left foot was frozen off. It was one of the first things she showed me. O Mine San was very willing to undertake the care of another child. I believe she will be good to them. I watch closely and advise her on some points. We have the children attend family prayers in the morning.

Dr. and Mrs. Hepburn in Japan.

IT is more than thirty years since Dr. J. C. Hepburn gave up a large and lucrative practice as a physician in a growing part of New York city and with Mrs. Hepburn sailed for Japan, where they devoted themselves to the work of foreign missions under the care of the Presbyterian Board.

Dr. Hepburn, as a man of means and an earnest Christian, had been a useful and honored elder in the Presbyterian church with which he was connected. Japan had not then emerged from its heathen state, and was almost as exclusive in its attitude toward foreigners and all foreign influences as China then was.

The edicts against Christianity were everywhere publicly displayed; and the people were warned, under severe penalties, against the foreign religion, for which thousands had suffered martyrdom in former times.

Dr. and Mrs. Hepburn quietly went to work to sow the seed of Divine truth among the people. Dr. Hepburn established a medical dispensary for the care of the sick, in which thousands were treated. He began also the translation of the Bible, a work which was completed some years since. With great study and labor he prepared the first dictionary of the Japanese language, a work which was adopted by the Government, and has come into general use, Mrs. Hepburn helping him most efficiently in every way.

The change which has taken place in Japan within the last twenty years has been simply wonderful. When Dr. Hepburn went there, there was not one openly avowed Christian in the whole Empire. In 1869 there were only two baptized converts. The first church was organized in 1872 with eleven members. In 1889 only 17 years later, there were 250 churches, the most of which were self-supporting, with educated pastors and a membership of 30,000. Of 49 churches under the care of one Board, 43 were self-supporting. The change in the social and political condition of the people has been equally remarkable. Christ-

ianity and an enlightened civilization are now permeating the people. It is stated that four per cent. of the members elected to the new Parliament are Christian converts. All these changes have taken place under the eyes and largely through the labors of these pioneer missionaries who are still toiling at their post.

We have just received a paper from Yokohama, *The Japan Daily Mail*, containing an account of the celebration of the golden wedding of Dr. and Mrs. Hepburn, on Oct. 27, which was marked by the presentation of an address from the residents of the place, representing various nationalities and interests, but all uniting in their expression of their regard and affection for those who had thus devoted their lives, and so successfully, to promoting the welfare and renovation of Japan.

They said in their address: "We are here as the representatives of this community generally, wishing to honor this occasion as one unique, we believe, in the history of this settlement, and especially that this day witnesses the welding of that golden band which half a century of love and happiness in wedded life has been daily forging for you. Receive, we beg of you, at our hands these small tokens of that respect, esteem and affection which are felt for you by us all. There are thirty years and more to bear their witness to your walk and conversation amongst us, and it is on their testimony that we are bold to declare our high appreciation of your blameless lives, your untiring labors as Christian missionaries, your works and labors of love toward all men. There are, besides, thousands of Japanese, aye, tens of thousands, who, Dr. Hepburn, must bear in their hearts a grateful recollection of your skill as a physician and your kindness as a fellow man; while Japanese and foreigners alike owe to you the first dictionary of the language of this land, a splendid work, the fruit of years of hard toil, as we know, and the benefits of which cannot be estimated. Of your other incessant labors in a like field, hidden by your modesty from many eyes, we might go on to speak; much more we might say, but, that we be not burdensome to you, we will conclude, dear friends, with the hearty wish that gentle time may ripen the gold of to-day into the glistening diamonds of an added twenty-five years; and in a happy old age the good fight finished, the course fulfilled with joy, you may pass to receive that amaranthine crown which the hand of time can never touch, and where labor shall rest and where joy in the presence of the Master you serve shall be your full reward."

—The *Missionary Review of the World* for July contains "Apostolic Missions; or the Gospel for Every Creature," "Decentralization of Missions," "The New Hebrides Mission," "William Carey—III.; The Translator of the Bible and the Benefactor of Asia," "Discerning the Signs of the Times," "Twentieth Anniversary of the McAll Mission in France," "Answered Prayer," "The Work in the Diamond Mines," and "A Protest Against Needless Exposure in Mission work."

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—The women of the Dutch Reformed Church during the year past raised nearly $21,000 for foreign missions, and $13,000 for home missions.

THE CHILDREN'S PAGE.

Mother Goose for Mission Bands.

[At a meeting of a Mission Band of the Presbyterian Church somewhere, a lady read the following which we find in *Children's Work for Children*. To understand it, please note that during the past year the Mission Bands of that Church raised $5,000 for work in Yamagouchi, Japan.]

Old Mother Lombard went to her cupboard,
  To get Yamaguchi a bone;
But when she got there, the cupboard was bare,
  And so Yamaguchi got none.

Little Jack Horner in the CHILDREN'S CORNER,
  Heard Yammy's hungry cry;
And he said, "Oh, what fun (if it could but be done!),
  To send money to Yamaguchi!"

I had a little husband
  No bigger than my thumb;
I gave him an arithmetic,
  And bade him do this sum:
How many thousand dollars
  Must Yamaguchi get,
To build those mission houses
  Without going into debt?

"Multiplication is vexation,
  Division is as bad,
  But the Rule of Three declares," said he,
  "Five thousand must be had."

So Elizabeth, Elspeth, Betsey and Bess,
  Tom Tucker, Bopeep, Jack and Jill,
Did everything any one asked them to do,
  To get money their mite-box to fill.

Mary had a little lamb,
  Its fleece was white as snow,
And everywhere that Mary went,
  The lamb was sure to go.
When Mary joined a Mission Band,
  The lamb must go there too;
It made him want to help along,
  When he heard of Yamagu.
So when the teacher asked him,
  If he had any wool,
He said, "Indeed I have, sir,
  Three bags full;
And one is for my Mary,
  But I'll help you all I can,
By giving both the others
  To send to your Japan."

* * * * * *

Now sing a song of sixpence;
  A pocket-book of gold
Has been accumulating
  Where'er the tale is told.

The king is in his counting-house,
  Counting out his money,
The queen of hearts is selling tarts,
  Instead of eating honey.

And when even Simple Simon
  Has found his long-lost penny,
We must not be so simple
  As to say we haven't any!

Missionary Mice.

"WHERE is Susie?" said father, as he sat down to supper. "Coming," answered little Susie, slipping softly into her place, while mother said:

"I guess Susie has had on her thinking cap to-day. I don't know when I have seen her so sober."

Mother was right. Susie had been thinking the same thing over many times that day. It was much like this:

"I don't know how to earn missionary money, and I want to give some that is not given to me. Father and mother are so kind as to pay us for so many things, so we can have money of our own; but there seems to be nothing I can do. John has his potato patch, and Will the currants in the south corner, and Mary washes the dishes. Bennie earns some by driving the cows to and from pasture, and little Kit has to have the paper-rag money, for she is too little to work, and there seems to be nothing left for me since Dr. Lane said it would hurt my back to take care of baby."

"No butter for supper?" said father.

"No," answered mother; "a mouse got in the cream-jar. I don't know what to do about the mice; they are so troublesome, they get into everything; they have been in the closet and cut my shawl, besides mischief everywhere else!"

"Get a cat," said John.

"They catch more young chickens than mice," answered mother.

"Poison them," suggested Will.

"No," said father, "I'm afraid to have it around. I'll get some traps if some of you will attend to them."

"Let me do it," said Susie. "Father, all the rest have been earning missionary money, and there has been nothing for me to do. Pay me a little for every mouse, and I'll keep the traps baited."

"I'll do it," said father; "I'll give you five cents apiece for rats and three cents for mice, and it will pay me better than it does you.

"Rat-catcher!" said Bennie slyly, and when mamma shook her finger Susie said:

"I'll catch them if I can."

So the traps were bought, and Susie had her work. The rat traps she set in the barn and corn-crib; the mouse traps in pantry, cellar and closet. Every day she made several trips to see them all, and soon her money began to pour in so that father talked of cutting down the price, but Susie would not let him.

Every few days she washed all the traps with hot soap-suds, so that they would be fresh and clean; then she broiled scraps of fresh bacon and toasted bits of cheese to make tempting bait.

Only six weeks, and she had caught twenty-eight mice and thirty-three rats.

Father paid up. What a time she had making the calculation! Three times twenty-eight—eighty-four cents for mice! Five times thirty-three—one dollar and sixty-five cents for rats! Two dollars and forty-nine cents! What a pile! She had to borrow mother's pocket-book to take it to Sunday-school.

Oh, dear, how queer she felt when the teacher read out the names and the amounts given, and told how they all earned their money!

It seemed that everybody opened their eyes when Miss Lee read:

"Susie Simms, $2.49. Earned in catching mice and rats."

What a laugh! And Susie laughed, too, though she felt like crying.

Uncle Jerry could hardly stop laughing, but after Sunday-school he said,

"Susie, don't you want to take the contract at my house? The rats are about to take the place, and we have no youngsters to tend the traps. Your Aunt Lucy is so busy and I am so lame, I believe it would pay me to pay you to clean them out for us."

"I'll do it," said Susie; "I know mother will let me, and I'm going to tell all the boys and girls to make the mice and rats help the missionaries."—*Our Youth.*

How the Littles Grow.

A lady canvassing a part of the parish to obtain pledges for missions, entered a shoemaker's shop and inquired of the man on the bench if he would be willing to pledge $18.25 a year in weekly instalments for missions.

"Eighteen dollars and twenty-five cents!" he replied. "No, indeed, I seldom have so much money. I would not promise one-half so much."

"Would you be willing to give five cents a day?"

"Yes and my wife will give as much more."

"I do not wish to play any trick on you, but if you will multiply 365 days by five it will make just $18.25."

"Don't say any more, I am good for five cents a day."

He gave his pledge and took the book to his wife, for she took in washing and ironing and so had an income.

She cheerfully gave her name for five cents a day. Weeks came and months passed, and the shoemaker said:

"I enjoy this, for I can give thirty-five cents a week and not feel it. It goes like current expenses; and it amounts to so much more than I ever gave before; it gives me a manly feeling. I feel that I am doing my duty."
—*The Presbyterian.*

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Home Missions.

EDITED BY { Rev. D. S. FOUSE, D.D., Rev. A. C. WHITMER.

Inasmuch.

"If I had dwelt"—so mused a tender woman,
All fine emotions stirred
Through pondering o'er that life, Divine yet human,
Told in the sacred word—

"If I had dwelt of old, a Jewish maiden,
In some Judæan street
Where Jesus walked, and heard His word so laden
With comfort strangely sweet;

And seen the face where utmost pity blended
With each rebuke of wrong;
I would have left my lattice and descended
And followed with the throng.

"If I had been the daughter, jewel-girdled,
Of some rich rabbi there,
Seeking the sick, blind, halt, my blood had curdled
At sight of such despair;

"And I had wrenched the sapphires from my fillet,
Nor let one spark remain;
Snatched up my gold, amid the crowd to spill it,
For pity of their pain.

"I would have let the palsied fingers hold me;
I would have walked between
The Marys and Salome, while they told me
About the Magdalene.

"'Foxes have holes'—I think my heart had broken
To hear the words so said,
'While Christ had not'—were sadder ever spoken?—
'A place to lay His head!"

"I would have flung abroad my doors before Him,
And in my joy have been
First on the threshold, eager to adore Him,
And crave His entrance in!"

Ah, would you so? Without a recognition
You passed Him yesterday,
Jostled aside, unhelped, His mute petition,
And calmly went your way.

With warmth and comfort, garmented and girdled,
Before your window sill
Sweep heart sick crowds; and if your blood is curdled,
You wear your jewels still.

You catch aside your robes, lest want should clutch them
In its imploring wild;
Or lest some woeful penitent might touch them,
And you be thus defiled.

O dreamers, dreaming that your faith is keeping
All service free from blot,
Christ daily walks your streets, sick, suffering,
And ye perceive Him not!

—*Margaret J. Preston.*

Interior Synod—Notice.

THIS Synod will meet in annual sessions at Lisbon, Iowa, October 19, 1892. It is fully expected that

all the ministers belonging to the Synod will be present at this annual meeting. There are reasons, and special ones, too, why there should be a full attendance.

It is a missionary Synod. This is the first reason. By this we do not exactly mean to say that the Synod is so completely pervaded by the missionary spirit that it should be known as the missionary Synod; but we mean by it that it largely occupies missionary territory. It is spread not only over a district of country where our Church has not been planted as yet, but over the newer parts of the land where there are inviting openings for the Church. To earnestly consider the great question of extending the Church over this territory, all should come to this annual meeting. There are solemn responsibilities resting upon us in this Synod, and these we must meet as becomes Christian men. Have we not too long been silent? Have we not failed to grasp the opportunities as they presented themselves? We need to meet and devise greater things, and the Lord will be with us.

Then again, at this meeting will be present Dr. and Mrs. Moore, our missionaries to Japan, and also Mrs. M. E. Whitmore, the President of the W. M. S. of General Synod. This is the second reason why every minister should be at this meeting. And remember that when we say that these persons will be present we know whereof we speak. Dr. Callender has given us the promise that Mr. and Mrs. Moore will be with us. Then we saw Dr. and Mrs. Moore personally, and they gave us the promise of their presence, no preventing providence. Mrs. Whitmore has promised positively to be with us. Now then all know that Mr. and Mrs. Moore cannot visit all our scattered congregations to present the claims of the foreign work; but at this meeting the ministers and elders from all our charges can meet these missionaries and learn from their lips of what God is doing for Japan, and what we must do to bear our part in the work.

Then we wish here to put in a special appeal to all the Women's Missionary Societies of the Synod to be present at this gathering. Mrs. Gurley, of Tipton, is President of the Synodical Society and will in due time make arrangements for the women's work. Mrs. Whitmore will deliver an address on the evening when the Society presents its claims before the Synod and the public. But their sessions should extend through several days, and woman's work should be fully discussed. Take plenty of time, ye delegates, and come to a full and complete understanding as to your work. Then again we say, dear sisters, come. Let there be a full attendance. Whether you are delegates or not, come at any rate. Let every pastor bring his wife, and let us have a little more enthusiasm in this great work of extending Christ's kingdom.

F.

The Statistics.

THE Statistical Table which will be submitted to the Synods this fall lies before us. It has the full statistics of our missions up to April, 1892, and is about ready for the printer. It represents a good deal of hard work for us individually, as well as a good deal of worriment. No one but he who has had experience of like kind can know how hard it is to get the necessary information in order to make out such a table. Men will not answer, at times, even the plainest and

easiest questions; no, not if you do send a stamp for reply.

When this table appears in the report, some of the missionaries may not be pleased with it, because, say they, it does not do justice to our fields. So much the worse for these missionaries, because we report simply what they gave us.

We must here give credit to the missionaries in the Synods of Pittsburg, Ohio and Interior. Every one of them reported in good time, and these men almost invariably answered every question. This is as it should be. The mission receiving the aid of the Board should be very willing to report all the facts to the Board. More than that: the Church helps to sustain these missions, and she has a right to know all that can be known about them. That is the very reason why the statistical report is printed annually. We will not now give any summings of this table, but will do so later on, so that our readers may become more fully acquainted with the results of the year's work. We are sorry that some of the missionaries were not more explicit in their answers. So many cannot tell how many church papers are taken in their fields. Is that not strange? Others cannot say just how much was contributed to missions. Might not a person draw an inference at that point? Of course, those in the two Eastern Synods have a good excuse for being somewhat indefinite; their year heretofore commenced with October 1, whereas they had to go back six months into the old year to commence their report for the General Board. It will be noticed that the year begins with April 1 under the General Board, so as to settle up all accounts just before the meeting of General Synod, which meeting usually occurs in the month of May.

Some allowances must be made if the tables are not so complete this year, since the unification of missions necessarily caused a little confusion in some directions. By the time another year comes to a close everything will run smoothly, and the tables will be more complete. When the report appears, as it will soon after this number of the MISSIONARY GUARDIAN, we bespeak a close examination of the statistics by all who are interested, so that the progress of our mission work may be noted.

Not all is progress, but much advancement has been made. F.

A Cash Basis.

Rev. C. Baum, treasurer of the Western German Board of Missions, reports the income of that Board (to July 1, 1892) as nearly $6,500, about .18 a member in the two Synods (.15 in the Central and .19 in the Synod of the Northwest), enabling the Board to pay their missionaries promptly in full. The aim of the two Synods is to reach the average of .25, and this they doubtless will do by continuing to keep the matter before their people.

Johnstown, Pa.

"Perseverance conquers all things," says the Roman proverb, and the new church in Johnstown, Pa., is a fresh illustration of this ancient saying.

Missionary W. H. Bates deserves great credit for the remarkable faith and perseverance shown in the erection of this house of worship. Beginning soon after the great flood, he and his faithful people prepared to lay the foundation; and the dedication was on July 17, 1892.

The church is built of fire-clay brick. The main room (in amphitheatre style) seats 400 persons; but the Sunday-school room, with infant-

class and Bible-class rooms, can by sliding glass doors be added to it. The church cost about $13 000, not including the many articles (windows, furniture, material, &c.) donated. A debt of $2,000 remains.

The dedicatory services continued through two weeks, and will long be remembered.

New Work.

East, West, North and South, send requests for the establishment of new fields. New work is pressing on every side. In these days the Board does not need to seek out new fields. It is only a question as to which shall be taken up first of the many that are presented. It does seem as if few churches have such an open door presented as ours. God is calling upon us loudly to go in and possess the land. We are certainly called upon to make sacrifices in order that the work may be carried forward more extensively. Can we expect to prosper if we neglect these opportunities? Will the Master not take from us our heritage if we refuse to make use of the opportunities that He presents to us? We should expect nothing better.

A new departure in our church work should be a liberal distribution of free literature on missionary work. With all our papers and periodicals, there are many who know but little about the work of the Church. If people will not pay for the church papers, then supply them with missionary literature free of charge. We believe this would be money well spent. The Board should try it, and in this work we would have on our side the experience of other Churches. In this way sister denominations awaken an interest in their work. Why cannot we do the same?

As we are entering upon the missionary work more extensively, we should inaugurate a better system for the ingathering of the missionary money of the Church. There is a lack at this point in our Church. In the M. E. Church many a poor circuit pays more than the wealthy charge in our Church. Why so? Certainly not that our people are naturally more close-fisted—as the saying goes. Simply, we believe, from the fact that in the M. E. church every pastor is held responsible for the gathering of the benevolent moneys of the Church; and because of this, better means are devised for the collection of these funds. Could we not devise some more efficient means by which to gather these funds in our Church? Who can suggest some more efficient means?

F.

Needs of the West.

THE one special need of the West at the present time is more ministers. The mission work in the far West is suffering very much from the want of ministers. It is really becoming a question as to what is to be done in order to supply the western Church with pastors. If this arose from the scarcity of ministers in general, then we might rest satisfied until the number is increased. But this is not the whole extent of the trouble. No matter how many young men finish their studies in the East, very few can be gotten into the West. This arises, doubtless, largely from the fact that the most of these men come from eastern homes and are therefore naturally bound to the East. Others, though coming from the West are educated in the East, and often settle down in eastern charges. So it happens that the West is very much neglected. What shall be done then? That is the important question. We have come to

the conclusion that the only way by which we can ever get a supply of ministers for the West is to establish a theological school in the West. We used to think that we could depend upon the East for a supply of pastors until the Church in the West should be strong enough to help herself; but we are compelled to change our mind on that point, much as we regret to do so. We are forced to the conclusion that the only way to strengthen the Church in the West is to start a theological school, no matter how modest and unpretentious at first, for the training of western pastors. The missionary work in the West demands something of this kind. If Wichita is the place for the beginning of this work, then let it be so. If another and better place can be chosen then let it be selected as quickly as possible and the work commenced. We do not think that any time should be lost. And this plea we make simply upon missionary grounds, with the firm conviction that the Church cannot be extended in the West as she should be without such a school for the training of western pastors. And our Church does not stand alone with such an experience. Other Churches have had like experiences.

To do this needed work, the Church in the East should lend a helping hand. We are not prepared to say how this great and good work is to be accomplished, but means should be devised for its early inauguration. It might be best to have this work under the care of one of the eastern Seminaries, as has been proposed; or perhaps it would be best to start it upon independent grounds. It matters little how the work is done, only so that it is commenced at as early a date as possible. The need is an urgent one, and should be met at once. F.

Please take Notice.

1) Do not send articles or items for the MISSIONARY GUARDIAN to Philadelphia. The editor lives in Lancaster, Pa., and his address is given in every number of the magazine. Sending them elsewhere only makes delay and trouble.

2) If you have anything for the magazine, an account of some meeting or any other item of news, do not wait four weeks before sending it. Give it early, fresh, warm.

Income for July.

Elder Charles Santee, treasurer of the Board of Home Missions of General Synod, reports as follows:

Home missions	$1365 77
Hungarian missions	101 39
Harbor mission, ...	54 91
Total,	$1,522 07

Presbyterian Church-building.

The Board of Church Extension of the Presbyterian Church reported to the General Assembly as follows:

1) Aid given: for 163 churches, over $83,000; and for 44 parsonages, (both interests being under this Board), $44,000;—scattered over 32 States and territories.

2) Of almost 7,000 congregations, more than half gave nothing to this work during the year, *i. e.*, through this Board; but besides the amount received and used by the Board, about four times as much additional is used by the Presbyteries and Synods for their own local work. But this does not pass through the treasury of the Board, and the work is not done by the Board, of which the Board justly makes complaint.

—The promising field of Korea has only 32 missionaries of all denominations for her 12,000,000 people.

Work among the Hungarians.

REV. John H. Prugh, writing in a Pittsburg daily, gives an interesting account of the work done and to be done among the Hungarians in the western part of the State.

About two years ago he noticed in his church the attendance of some Hungarians, of the Reformed Church, who from time to time brought others until it was necessary to provide these people of foreign tongue with a pastor of their own. This led to the calling of Rev. John Kovacs, recommended by Rev. Dr. Moody, of the United Presbyterian Church, in Buda Pesth, Hungary.

All along this work has been in the hands of the Board of General Synod; but Rev. Prugh has had much to do with the work in Pittsburg, his congregation giving much toward the church lately built there, costing about $6,000. Much aid was received also from business men, for the work was considered a wise thing even apart from the churchly motive. Rev. Kovacs is a judicious man, and useful to his people, as well as to the community, in warning them against the dangers which beset them in radical agitators. The employers of the Hungarians who have been informed of his work among them, recognize the value of it and lend him financial aid to continue it. One gentleman who contributed $500 said that he stood ready to contribute $500 more when needed.

Another missionary is needed for work outside of Pittsburg. The visits and preaching of Rev. Kovacs among the Hungarians in the towns around Pittsburg have awakened great interest, and the work has grown beyond his time and strength.

$1000.

The Bi-synodic Board gratefully acknowledges the receipt of $1000 from Mrs. Louisa F. Wirt of Hanover, Pa. In her letter, dated August 1st, 1892, she says:—

By the will of my late husband, Henry Wirt, a bequest of $1000 was made to the Bi-synodic Board of Missions. Owing to certain legal difficulties this money could not be paid to the object devised, and it was awarded to me by the auditor appointed by the Court. It is my desire and purpose now to pass this money over to you, as was Mr. Wirt's intention and will. This gift is placed at the disposal of the Board, to be used as they may deem best."

This is another noble example of carrying out the well known wish of the dead, when by some defect in the will the law stays its execution.

To be Relocated.

There are those who think that when a mission is once located, it should go forward with a rush to self-support. The Board, however, finds it to be different. It is part of wisdom at times to abandon a mission altogether. Then it is necessary, at times to relocate missions. As a city grows, it may extend its borders in the opposite direction from the church, and the electric and cable lines may not come near the location where the church has been built. Or the church may be badly located because of paper mills, machine shops, etc. If so, the congregation will have a struggle. Relocation or abandonment then becomes a necessity.

The Board finds itself with two such cases on hand. The mission in Kansas City, Mo., is so unfortunately located that a new location must be sought out if the mission is to be a success. This will likely be done.

The same is true of the mission in Lima, Ohio. It stands on a principal

street, but on the banks of the not very savory smelling "Hog Creek," with a paper mill above it. That is enough.

The mission or chapel must be relocated in the near future.

Our Responsibility.

AS one goes out into the Church and mingles with the membership, he becomes acquainted with the views held upon the great work of the Church. These views are exceedingly diversified. Some are very inadequate indeed. A few are purely selfish. The individual congregation must and rightfully should claim the attention of the membership. This is right. We must not blame the earnest church member for loving the home congregation better than any other. It is like the home where we first saw the light of day. That dear spot we cannot forget, and indeed should not wish to forget. So with the home congregation and the home work. But it is not right to allow these home interests to overshadow the general work of the Church. There is a broader field lying beyond the narrower circle of our home operations. In this larger field of the Lord the Master calls us also to labor. For the cultivation of this field we, as Christians, are held responsible.

But as we go into the Church and mingle with the members, we find so many who seem to think that when they meet their home obligations they do the full measure of their duty. They say plainly that they do not believe in helping outside of their own congregation: "we have enough to do at home and will not do more; we will help ourselves, let others do the same."

That may do as a kind of excuse; but had others carried out that spirit, how would your congregation ever have been started? How could our Church ever have been planted in this goodly land? How can our Church ever be spread over the great West, where so many of our members are going?

No, we cannot meet our responsibilities that way. Charity should commence at home, perhaps; but it is a poor charity that always remains at home. We need to teach the members of our Church more liberal things. There is too much of this selfish spirit among us. Our responsibilities reach out to all the earth; and to meet these we must help all we can beyond our home congregations. This is the true spirit of missions.

The 1000 Fives Fund.

In this number of the MISSIONARY GUARDIAN we continue to make acknowledgments of contributions to this Fund. The first One Thousand is complete; so we drop that number and carry forward only what has been contributed over and above that number. The following have not been heretofore acknowledged:

Abraham Dickerhoof, Manchester, O.	5
Nathaniel Stump, " "	2
Elmer Stump, " "	1
David Keller, " "	1
Joseph Spangler, " "	1
Peter Somik " "	1
Epherin Stump, " "	1
H. H. Krumroy, East Liberty, O.	2
Elizabeth Foust, " "	1
Jacob Foust, " "	1
Austin Kepler, " "	4
Daniel Harter, Johnson's Corners, O.	4
Jackson Burgner, " "	1
Joseph Hartzel, " "	1
Norman Ware, " "	1
Manchester, " "	12½
W. M. S. Maquoketa, Iowa	2½
Miss Eyth, Enterprise, Kansas,	2½
W. M. S., Tuscarawas Classis,	2½
Previously acknowledged,	102½
Total	150½

This gives us a good start on the Second Thousand Fund. Most of

this money is applied to church extension; and as this is much needed, we would call upon all who can do so to send us money for this special fund. This money is given in addition to the apportionment, and is just so much additional help. When designated for missions direct, it is so applied. If not, then it is used for missions or church extension, as most needed.

With what was previously contributed, the above from Tuscarawas Classis filled out the Building Fund No. 1, from said Classis. We confidently expect an additional Fund from that Classis. F.

Mission—Submission.

SOME time ago we heard a minister say in the course of a Bible reading that the highest mission on earth is submission. It occurred to us at the time that there was a great deal of force in the remark, and the more we reflect upon it, the more do we see how deep a truth it conveys. There is perhaps nothing to which it can be applied with more fairness and convincing power than to our position in relation to missions.

So often we have appeals for missions on the ground of the disparity between the ministerial force at home and abroad, the destitution and darkness of the heathen, their future lost condition, on the ground of commercial or humanitarian considerations; and while all these may be, and are, motives for the evangelization of the heathen world, we yet maintain that they do not constitute *the* reason.

The love of Christ in us, and *that love constraining us to fulfill His will*, is what ought to animate our hearts to carry the glad tidings to those who sit in darkness and in the shadow of death. When the Captain of our salvation issues an order, it is for us not to stand idly by inquiring into the reasons for that order, but it is our part unquestioningly to obey. One of the first lessons the soldier must learn is that of submission to authority; and so the soldier of the cross must learn to obey the orders of his Chief without questioning. He must learn that when Jesus Christ says: "Go ye into all the world," the order means "Go," and not "Stay."

We have had a great deal of discussion as to whether or not the heathen will be saved if they die without a knowledge of the Saviour, and men tickle their spiritual palates with fine-spun theories on second probation and the like. And yet we venture the assertion that it is, after all, for us not nearly so important a question whether the heathen dying without Christ will be saved, as it is whether we ourselves shall be saved if we fail to carry out our Master's command to take the Gospel to them. That is the practical, the intensely personal question that each one of us must answer, if not by our words, then by our life. "If ye love me, keep my commandments."

E. D. M.

—The Missionary Society of Schaefferstown, Pa., in July celebrated its ninth anniversary, reporting $50 for benevolence during the year.

—Japanese are coming to San Francisco at the rate of 100 a month.

—The income of the Bi-synodic Board for July was: for missions, $393 63; for church-building, $32.00; the Loudon Church-building Fund, $500.

—Juniata Classis, with 5,000 communicant members, last year paid $1154 for home missions (an average of .23) and $642 for foreign missions (an average of nearly .13).

Twenty Church-building Funds.

ONE year ago when the Bi-synodic Board of Missions issued the Tract on "Our Church-building Funds," giving their history and names, we had already received fourteen of these Funds. During this year six more have been paid into the treasury, and the whole list now is as follows:—

1. *The First Special Church-building Fund.* This was raised mainly by $50 pledges in 1886, and was paid by individuals and Missionary Societies.

2. *The Virginia Classis Church-building Fund.* This was given by Virginia Classis in 1887.

3. *The Emmanuel's Hanover Church-building Fund, No.* 1. This was given by the Missionary Society of Emmanuel's church, Hanover, Pa., in 1887.

4. *The Charles Santee Church-building Fund.* This was given in 1888 by Elder Charles Santee, of Christ church, Philadelphia, Pa., bearing his own name.

5. *The Catharine Dietz Church-building Fund.* This was given in 1888 by Elder Jacob Y. Dietz, of Christ church, Philadelphia, Pa., in memory of his mother.

6. *The Missionary Society Church-building Fund.* This $1000 was given in 1889 by 65 Missionary Societies, in sums ranging from $5 to $50, as follows: from the Eastern Synod, $368; from the Pittsburg Synod, $317; from the Potomac Synod, $280; from the Synod of the Interior, $20; and from the Ohio Synod, $15.

7. *The Emmanuel's Hanover Church-building Fund, No.* 2. This also was given in 1889 by the Missionary Society of Emmanuel's church, Hanover, Pa.

8. *The Malinda M. Acker Church-building Fund.* This was given in 1889 by Mrs. Malinda M. Acker, of Uwchlan, Chester co., Pa., bearing her own name.

9. *The John and Hannah Brownback Church-building Fund.* This was given in 1889 by Miss Mary M. Brownback, of Uwchlan, Chester co., Pa., in loving memory of her parents.

10. *The Women's Missionary Society of Schuylkill Classis Church-building Fund.* This was given in 1890. The Society raised the money within twelve months; and when asked about the method, the President said: "I do not know of any. We just did it."

11. *The Harriet Hoke Schnebly Church-building Fund.* This was given in 1890 by the will of Mrs. Harriet H. Schnebly, of Mercersburg, Pa. It bears her own name.

12. *The Riegelsville Church-building Fund.* This was given in 1891 by Elder John L. Riegel, of Riegelsville, Pa., and bears the name of his village.

13. *The Women's Missionary Society of Philadelphia Classis Church-building Fund.* This was completed in 1891.

14. *The Eliza C. Knecht Church-building Fund.* This was given in 1891 by Miss Anna M. Knecht, of Freemansburg, Pa., in memory of her mother.

15. *The Joseph Keely Church-building Fund.* This was given in 1891 by Mrs. Anna Keely, of Spring City, Pa., in memory of her husband.

16. *The William A. Wilt Church-building Fund.* This was the gift of Mrs. Imilda Laucks, of York, Pa., in memory of her father who long was an elder in Trinity church, of that city. Given in 1891. Amount, $666 67.

17. *The Irene May Thatcher Church-building Fund.* This was given in 1891 by Mr. Mahlon D. Thatcher, of Pueblo, Col., in memory of a dear daughter who died in Pennsylvania, in October, 1890.

18. *The Benjamin Riegel Church-building Fund.* This was given in 1892 by Mr. Benjamin Riegel, of Riegelsville, N. J., bearing his own name.

19. *The Tohickon Classis Church-building Fund.* This was completed in 1892. The money came from congregations, Missionary Societies and Sunday-schools.

20. *The Rebecca Loudon Church-building Fund.* This was given in 1892 by Mr. William Loudon, of Altoona, Pa., and was named in honor of his estimable wife.

NOTES ON THESE FUNDS.

1. You will notice how rapidly they have grown. The plan of these Funds was proposed only in 1886, but we now already have twenty on record. They came: in 1886, 1; in 1887, 2; in 1888, 2; in 1889, 4; in 1890, 2; in 1891, 5; in 1892 (to August 1st), 4.

2. All but No. 6 and No. 16 are $500 each. Cheerful giving made No. 6, $1000; and No. 16 was part of a legacy with a history.

3. You will notice that eight of these Funds are from devoted women.

4. Only one of the Funds was by will; all the rest are from the hand of the living.

5. It is an interesting and significant fact that more than half of these Funds were given unasked, *i. e.*, there was no appeal by letter or in person. The donors had heard of the plan from the pulpit and through the church papers, or they had read the Tract called "Our Church-building Funds;" and then of their own motion they offered their gift to the Lord. In several cases the Fund was given for the mere asking; so that one may say that these twenty Funds came most easily.

6. Where are these twenty Fnnds? No. 1, No. 2 and No. 3 were loaned to the mission in Sioux City, Iowa; No. 4, No. 10 and No. 11 were loaned to Faith mission, Baltimore, Md.; No. 5 was loaned to the mission in Ballard, Wash.; No. 7 was loaned to Christ church, Baltimore, Md.; No. 8 and No. 9 were loaned to the mission in Steelton, Pa.; several are bearing interest, awaiting investment in missions; six have been promised the new mission just started in northern Baltimore; and those that have lately come in are still in the treasury.

7. Your prayerful attention is invited to this matter. Build for yourself or for another this beautiful and abiding monument.

Notes.

—Rev. G. Jurany, in a series of articles in the *Kirchenzeutung*, is publishing a translation of "The History of the Protestant Church of Hungary," a valuable work by Joseph Farkas. This translation brings to the German reader the story of the origin and growth of this interesting people.

—A missionary map of Japan showing the work of all Churches has been prepared and is for sale by Miss Mary Burt, Springfield, Ohio. Price, $1. It will doubtless be helpful to those who want to study our work.

—Rev. J. Stucki, our missionary among the Winnebago Indians in Minnesota, was so discouraged by the fruitlessness of his very heavy and self-denying labors that he some time ago resigned his field; but at the earnest appeal of his Classis he now continues the work. Possibly an assistant or even another minister may be sent to his aid.

—Rev. L. F. Zinkhan, general agent of the Maryland Prisoners' Aid Association, speaking of work among the men in the penitentiary in Baltimore, says that during the past year fifty of them have made a public profession of

their faith, and were baptized and confirmed in the prison chapel. He adds: "I can declare without hesitation or reserve that I believe these men took this step conscientiously, that they were well prepared to assume the obligations of the Christian life, and that they will give a good account of themselves in the future."

—The matter of a Federal Union between our Church and the Dutch Reformed Church has come to a halt by the late action of their General Synod postponing final action for one year.

—The late communion offerings of Grace mission, Washington, D. C., were $58 from a total membership of 98. The treasurer says: "Our benevolence this year will foot up about $175; and the total giving of the mission for all purposes will be $1200."

—Very many Classes, East and West, have again taken strong, favorable action in reference to the increased circulation of the MISSIONARY GUARDIAN (in answer to the request of Synod), and we may now hope for more readers.

—The Missionary Society of St. Peter's church, Topton, Pa., pastor, F. B. Hahn, has celebrated its second anniversary. In two years it has raised $125.

—The German mission in St. Louis, Mo., under Rev. W. F. Horstmeier, lately received 19 members, and 130 communed, the offerings being $30. Only a few years ago we had no church there.

—A Saturday evening and a Sunday morning and afternoon were lately spent in the charge of Rev. F. W. Smith, in Monroe County, Pa., telling willing friends of our work and wants; and a Sunday evening thunderstorm prevented a meeting with the Missionary Society in Stroudsburg, Pa., under pastor S. F. Laury. The Superintendent gratefully acknowledges the kindness of these and many other country pastors in taking him from place to place.

—Rev. J. E. Hiester, D. D., Lebanon Classis, stated in his parochial report that Women's Missionary Societies had been organized in all his congregations, and that these have the past year increased the offerings of the charge about $150 above that of other years.

—Would it be advisable to put a little Sunday-school money into the Roanoke, Va., interest?" asks a brother. No, I think not; but put a great deal into it and there will be sure success.

—The Washington Square Methodist church, of New York City, mainly by the activity of the scholars, raised $6,000 for missions last year.

—A pastor sending a very large check for the Easter offerings adds: "Look at it!! Those last marks mean that I am surprised at the many dollars. I do not know how it came to pass. We were all missionaries and contributors. With our money we all answered our prayer that we 'abound in this grace also.' No high pressure methods were used, and the contributions were general. The Lord has helped every one of us."

—Whenever Mohammed II, a fierce, narrow, restless, ambitious, cruel and bigoted Turk, had talked with a Christian, he used to wash his hands and his face as if defiled!

—In Siam the people name their months after animals, such as dogs and cats, and a man born in the dog month dare not marry a woman born in the cat month. They also blacken their teeth with a paste made of the betel nut, because, they say, foreigners and monkeys have white teeth, and they don't want them.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Report

OF THE TRAINING SCHOOL, SENDAI, JAPAN.

To the Board of Commissioners for Foreign Missions of the Reformed Church in the United States of America :—

DEAR FATHERS AND BRETHREN: Entering the new building last September with a larger number of teachers and students than we ever had before, the Tōhoku Gakuin has made a satisfactory record during the past year. Great difficulties and grave misunderstandings have been met, conquered and forgotten. With hope in God to direct us in the future, I respectfully submit to your body the following report:

On the 18th of September, 1891, the Sendai theological building was finished. The contractor, a Tokyo Christian, did his work honestly according to agreement. The contract was made in the sum of yen nine thousand. This amount has required $7271.64 United States gold. To this must be added a sum of $144.61 for hardware, pulpit and traveling expenses, swelling the total cost of the building to $7416.25 gold. Treasurer Lemberger has remitted in full, and owing to several exchanges, I was able to leave $60 in the general treasury.

In the Rudolph F. Kelker Memorial Library there are:

Japanese text books	664	volumes.
" reference books .	674	"
English text books	805	"
" reference books .	1126	"
Total	3269	"

Of the specified memorial fund we have a balance of gold, $238.73. We are now preparing a well selected list of books to be purchased with this balance. With this new purchase the number of volumes will reach 3400. I give you the following list of students:

Class.	*Students.*	*Christians.*
1st Preparatory	37	8
2d "	26	8
Freshman, College	16	12
Sophomore "	20	13
Junior "	5	5
Senior "	3	3
English Theol. Dept.	2	2
Vernacular Theol. Dept.	10	10
Total	119	61

Of the Vernacular Theological Department Students, two have left; one being licensed to preach, and the other wishing to engage in Orphan's Home work. As the Secretary of the Mission has furnished the Secretary of the Board with a list of the beneficiary students, I do not deem it necessary to repeat it here.

In connection with the Tōhoku Gakuin, the President, Rev. M. Oshikawa, has inaugurated a movement which he proposes shall result in an Industrial Home, where needy students may become self-supporting, or nearly so. At present he is allowed 30 yen per month from the beneficiary fund. It is too early to say much in regard to the success or failure of this scheme. There are now seventeen students in this Industrial Home. Some sell milk; some hawk newspapers and pamphlets in the streets of Sendai; some farm; and others peddle coal oil from house to house; and in this way an extra income is provided for. What the result of this movement will be with respect to the scholarship of these students is a question that fills my mind with misgivings. It may be worth a fair trial, however.

There are no conversions among the non-Christian students to be reported; but there has been a marked improvement in the conduct of most of them. Some of them in their composition exercises write good Christian sentiment. Many are also attending church services. We may hope that in the future a goodly number of these

young men will give their hearts to the Lord. We make no effort to make Christians in a day. We believe in educational religion.

The students have established a flourishing English and Japanese Literary Society. At their first anniversary exercises a short time ago, the marked Christian character of all their productions gave us reason to believe that the name of Christ has influence also here. The attainments of these students will compare favorably with those of any other school of the same grade in Japan.

In the financial report of the Tōhoku Gakuin, you will notice that a gymnasium has been built during the year. It is a cheap building of Japanese style and furnished with a few simple Japanese conveniences for exercise. It hardly calls for further notice.

I wish, however, to call your attention to the fact, that if our school continues its present number of students and classes, we must have more recitation rooms. We need also a department to serve as a laboratory. A building to meet these wants can be erected in fair Japanese style for about five hundred dollars. The mission will, perhaps, ask for an appropriation from the balance in the general mission treasury.

We are still using the old rude benches in the recitation rooms. Is there no one who would donate us furniture?

The Constitution of the Tōhoku Gakuin is being rewritten, and in it better arrangements will be made for holding the property in trust for the Board of Commissioners for Foreign Missions of the Reformed Church in the United States of America, for educational and religious purposes only.

Your faithful servant,

W. Hoy.

Annual Report

OF MIYAGI JOGAKKO.

To the Board of Commissioners for Foreign Missions of the Reformed Church in the United States:—

Dear Brethren: As must necessarily be the case in matters and things of slow growth, the report of Miyagi Jogakko for the year just closed varies so little from those of previous years that it is scarcely needful to repeat. Following as closely as possible the routine prescribed by the policy adopted some years ago, as that best fitted to accomplish the desired end in the school, each year finds us doing very much the same work we did in the last, the only change being the girls under our care.

At the close of our sixth year we find no great increase of membership, and have no conversions to report; but we find some earnest young women, in the stead of the little girls who came to us five or six years ago. At least half a dozen of those girls are ready to help new pupils in every way, and in many things they impart the lessons we taught them with greater care than we could. Especially is this true in matters pertaining to personal traits, habits of neatness, etc. Many of the older girls are a great assistance to us in helping to guard the hearts and morals of the younger ones, so that in both moral and intellectual culture, no less than in spiritual, we can see sure, if slow, progress.

One of the girls who left school last year to do the work of a Bible woman has given entire satisfaction in her work. In her we reap the first results of beneficiary education in Miyagi Jogakko. In another year we shall have two more for the same purpose, who give promise of equal efficiency.

Of the other girls, six are doing Sunday-school work in various places,

and some are making arrangements for special work among the children of their neighborhood during the coming long vacation.

Of former pupils, though of many we have lost sight, reports come to us at intervals of a very encouraging nature: of the influence for good of one over unbelieving parents; of another over her husband; of another's work with her younger brothers and sisters, &c. Thus the bread sown upon the waters comes back to us; and we feel that notwithstanding our patience has often been sorely tried, and our burdens sometimes seemed too heavy to be borne, there is much cause for gratitude in the results of our work.

The health of both teachers and pupils in the school has been reasonably good; and as I look at the girls assembled to-day, I feel justified in calling them a happy family blessed with many of heaven's richest gifts.

The most exciting and unusual occurrence of the year was an attempt on the part of five of the best girls from the two upper classes, in co-operation with certain outside advisers, to wrest the management of the school from foreign teachers and vest it entirely in the Japanese. By way of parenthesis, notwithstanding this affair was carried to such extent as to require the expulsion of the girls, we still call them some of our *best* girls; for it must not be thought that their Christian faith was in any degree weakened. It was only a strong assertion of a difference of opinion as to what was really for the highest good of the school. These different opinions, however, were incompatible. As the details of this matter were fully recited from time to time as they arose, I shall not repeat them. But I wish to call your attention to this fact, that what in America are matters belonging entirely to Boards of Trustees or Faculties, are in Japan largely the affairs of the students. This matter of the control of Mission Schools, is a matter of course to us; but it is not a matter of course to the Japanese, and so long as it remains as it is, there will continue to arise from time to time an intolerable amount of friction. Of course, as long as the Mission furnishes the money for the support of the school, we can keep the management in our own hands; but whether by so doing (and in so doing outraging the sense of right and propriety of our Japanese brethren) we shall eventually accomplish the most good, is a question which all Japanese and many missionaries would answer in the negative. For myself, I freely admit, I have not the tact nor talent nor sufficient grace to teach under the Japanese as long as I am weighted with the responsibility of being a missionary teacher in a Mission School. To teach in a Japanese school without such responsibility, is the easiest thing in the world to do; but to maintain the Christian character of a Mission School under Japanese control, the most difficult.

With grateful appreciation of the great kindness and confidence you have freely bestowed upon us during the past year, and with hopes for better and brighter things to report in the future, I tender this report.

Respectfully submitted,
LIZZIE R. POORBAUGH.

PERSONAL REPORT.

Since Miss Hollowell's coming, my class room work has been lessened, so that I now teach but twenty-one hours each week, besides the oversight of things generally.

During the year I have given three hundred Bible lessons and talks, most

of which required at least an hour's preparation. Every Sunday I conduct two services in the school; and with the assistance of three of the girls, have a Sunday-school of from thirty to sixty children in the suburbs of the city.

Once a week I have met a class of young men at the church for singing lessons. These occupations, with two hours daily spent upon the language, represent my work for the year.

Respectfully yours,
LIZZIE R. POORBAUGH.

Sendai, Japan, June 2, 1892.

List of Beneficiaries

IN THE TRAINING SCHOOL, AT SENDAI, JAPAN, AND THEIR PATRONS.

Names of Students.	*Patrons.*
Hagiwara Kintaro	Missionary Society, Boehm's church, Blue Bell, Pa.
Nakamura Chonosuki	Missionary Society, Lewisburg, Pa.
Tamura Kenya	Austin Henry Missionary Society, Canal Winchester, Ohio.
Tsuchida Kumaji	Miss Mary J. Emig, Emigsville, Pa.
Sakai Katsutoki	Mrs. J. C. Reber, Dayton, Ohio.
Yoshinaga Kushima	A Friend.
Igarashi Tadasu	
Shida Toshiyuki	Sunday-school, First church, Lebanon, Pa.
Suto Washiro	Misses Mary J. and Belle L. Emig, Emigsville, Pa.
Inomata Yohei	Women and Young People's Society, Fort Wayne, Indiana.
Maeda Jiro	First church, Philadelphia, Pa.
Yano Saburo	Girls' Band, Prospect, Ohio.
Nagashima Tozo	Rev. James I. Good, D.D., Reading, Pa.
Abe Yoshibumi	Mr. Isaac Lauffer, Harrison City, Pa.
Sato Shigematsu	Y. M. C. A., Heidelberg University, Tiffin, Ohio.
Jo Yasuji	Salem Bible Class, R. F. Kelker, Teacher, Harrisburg, Pa.
Sato Tsuneo	Woman's Missionary Society, Fairfield, Ohio.
Fujita Hiyotaro	Young People's Society Christian Endeavor, Collegeville, Pa.
Suto Kiichi	Young People's Society Christian Endeavor, Columbiana, Ohio.
Sasaki Junichi	Ladies' Society, Bath, Pa.
Inouye Tetsuro	Society Christian Endeavor, First church, Tiffin, Ohio.
Akiha Teizo	Missionary Society, Somerset, Ohio.
Demura	St. John's Sunday-school, Catawissa, Pa.

August 8, 1892.

List of Beneficiaries

IN THE GIRLS' SCHOOL AT SENDAI, JAPAN, AND THEIR PATRONS.

Scholars.	*Patrons.*
Ishii Toki	
Yoshida Teru	
Luzuki Saku	
Tabata Taku	Ladies' Missionary Society, Grace church, Pittsburg, Pa.
Tamura Tami	Mary Ault Missionary Society, Hamburg, Pa.
Senga O Yoshi San	Missionary Society, McEwensville, Pa.
Hino O Dai San	Women's Missionary Soeiety, Beaver Creek cong., Alpha, Ohio.
Kiyohara O Kise San	First church Sunday-school Missionary Society, Phila., Pa.
Miyamoto Mura	Ladies' Missionary Society, Heidelberg church, Phila., Pa.
Takenouchi Teru	Missionary Society, Trinity church, Canton, Ohio.
Nakayama O Taki San	Miss Lizzie M. Roney, Dayton, Ohio.
Fuse Teru	Woman's Missionary Society, Lancaster (Ohio) Classis.
Takenouchi O Saki San	Miss Sarah A. Reynolds, Chambersburg, Pa.
Ishikawa Kikuyo San	Young Folks' Missionary Society, 2d church (Ger.), Dayton, O.
Suzuki Saku San	Sunday-school, Shamokin, Pa.
Takagi O Ran San	Ladies' Missionary Society, Bethel church, Tadmor, Ohio, and Ladies' Missionary Society, Fairfield, Ohio.
Shimizu O Shizu San	Mrs. R. L. Gerhart (partial support), Bedford, Pa.
Shibuki Miyoshi San	Girls' and Boys' Bands, St. John,s church, Allentown, Pa.

August 8, 1892.

Report

OF THE EVANGELISTIC WORK UNDER THE CARE OF THE MISSION FOR THE YEAR ENDING MAY 31, 1892.

THE direct work for the salvation of souls has been prosecuted during the year with earnestness. Both the missionaries and the native workers have realized, probably more fully than ever before, what long continued and earnest work is yet needed to win Japan for Christ. Many, however, have been strengthened by increasing conviction of the truth and preciousness of the religion of Christ. As a consequence of both these things, the past year has been a year of hard work. The results, though larger than those of the previous year, are not so large as those of three or four years ago. The main cause of this is the strenuous opposition which the Gospel meets everywhere. Added to the opposing struggles of the Buddhists and Shintoists is the strongly adverse influence of nearly all of the official class.

The mission has evangelistic work in the following places: Tokyo and vicinity; Sendai and the prefecture of which it is the capital; Yamagata and Yamagata prefecture; Fukushima and Fukushima prefecture; and the island of Hokkaido.

In Tokyo and vicinity the work started by Revs. Gring and Moore is in good condition. The Nihon Bashi and Iwatsuki churches compare well with the other Tokyo churches while the Bancho church retains the reputation for activity and encouraging growth.

In Sendai much work has been done. The missionaries, Japanese teachers of the Training School and the Girls' School, and many of the students, have been actively engaged in Christian work. Besides the main congregation and its Sunday-school there are four preaching places and eight Sunday-schools in the city. Also in the vicinity of Sendai at places within reach during Saturdays and Sundays, much work has been done. Such places are Masuda, Matari, Ogawara, Shiroishi and Miya; and some converts have been made at most of the places. There are four organized congregations in Miyagi prefecture (of which Sendai is the capital) namely, Sendai, Iwanuma, Furukawa and Ishinomaki. Of these, the first two have held their own; but the last two have been languishing, partly because of our inability to get suitable men to serve them. There is a body of unorganized believers at Tome and vicinity, who have been doing well during the year.

In Yamagata prefecture the work, though slow, has made distinct gains, both in the way of new converts and of a decidedly firmer foothold among the people. There is no organized congregation yet in this prefecture, but evangelists are stationed at the three most important towns, namely, Yamagata, Yonezawa and Taurugaoka. At each of these places there is a company of earnest believers. Kaminoyama is another point, which is worked from Yamagata.

Fukushima prefecture has one organized congregation, consisting of the believers of Hobara, Nagaoka, Izaka and Kawamata. This congregation is in good condition. Evangelists are also stationed at Fukushima, the capital of the prefecture, and at Nakamura. The former of these places, though a large town, is probably of all places within our territory, least disposed to hear and accept the Gospel, and the progress is exceedingly slow. The evangelist consequently has been instructed to spend part of his time in two neighboring towns where the

people are more willing to hear. At Nakamura there is encouraging progress, and it may be possible to organize a congregation there before long.

In the island of Hokkaido we have one organized church, at Hakodate, an open port, and the most important town on the island. This congregation has made the best record during the year. A year ago the congregation secured a good pastor, the one that formerly worked with Rev. Moore at Yamagata, and the results have been very good.

What we need most of all in our evangelistic work is better native pastors and evangelists, men of firm faith, adequate intellectual equipment and strong character. We have only a few such. But we anticipate that our theological school will gradually meet this need. Another need is that of a missionary or two, and one or two able Japanese, to give the main part of their time to the advancement and supervision of the work. The missionaries on the field are closely confined to school work, and can give attention to those places only that can be reached during Saturdays and Sundays, or during vacations.

The Board having granted additional funds for evangelistic work, it is the purpose of the Mission to place evangelists at two new places, one being the capital of Akita prefecture, and the other, one of the most important towns in Fukushima prefecture.

We gratefully acknowledge the liberality of the people of the home Church in sending us and our helpers the necessary means to carry on this blessed work of saving souls from idolatry, infidelity, sin and death, and making them heirs of eternal life in Christ Jesus. Finally, profound thanksgiving is due to our common Lord, to the working of whose Spirit what measure of success we have had must be humbly attributed.

D. B. SCHNEDER, *Committee.*

Personal Report

OF REV. J. P. MOORE, D.D., FOR THE YEAR 1891–92.

Lancaster, Pa. March 8, 1892.

To the Board of Commissioners for Foreign Missions of the Reformed Church in the United States :—

DEAR BRETHREN: As you are aware, after having labored in the field during last year up to Sept. 1, 1891, at the request of the Mission and by the permission of the Board, I returned in company with my wife to my native land.

I have nothing special to report except that until I left the mission field I was permitted, under the blessing of God, to pursue my labors without intermisssion.

My work in the Sendai Boys' College during the year was productive of good results in bringing about a better feeling between that institution and the churches of Sendai. A Christian Association was organized in the school; and by my labors and that of others, a number of the young men were led to Christ, and Christianity received more favorable notice than it had at any time previous.

Since my return Mrs. Moore and myself have moved around among the churches, and have presented the claims of our work to the people, and have been everywhere received with great cordiality. What the results of these our efforts will be, it is perhaps as yet too soon to speak. That good is being done by the presence of the missionary in the home Church, I firmly believe.

Just now my health is somewhat impaired by the continued labors of the last five months. A rest of a month

or so will, I think restore me to my usual strength, and I will be enabled to resume my work.

Thanking you for all your favors and kindness, and trusting that the work under our care may be prospered, I am Yours fraternally,

JAIRUS P. MOORE.

Personal Report

OF MISS MARY C. HOLLOWELL.

To the Board of Commissioners for Foreign Missions of the Reformed Church in the United States :—

DEAR FATHERS AND BERTHREN: On the good ship "Empress of India" I arrived in Japan on Nov. 8th, '91. Rev. W. E. Hoy met me on board, and we then proceeded up to the boarding-house where Miss Poorbaugh and Kittie were waiting to receive and welcome me. We spent that day and part of the next in Yokohama, and then went up to Tokyo, and after a few days spent in needful shopping and saying farewell to ship friends, we started for Sendai, where we arrived late on the evening of Thursday, Nov. 12. On the following Monday I began teaching and studying. Last term I taught only one hour in the school, and this term one hour and a half. Besides school teaching I have had three outside classes, one in the afternoon and two in the evening. I have been studying on an average of from one hour and a half to two hours a day, and then have my teacher for one hour in the afternoon. I suppose I have made fairly good progress in the language. I have no outside Sunday-school work, but teach a class of girls over in our own Sunday-school every Sunday.

I certainly feel very thankful that it is my lot to have my home with such ladies as the Misses Poorbaugh. They are very kind and pleasant, and have helped me in many ways.

Respectfully submitted,

MARY COMFORT HOLLOWELL.

Personal Report

OF REV. D. B. SCHNEDER FOR THE YEAR 1891–92.

To the Board of Commissioners for Foreign Missions of the Reformed Church in the United States :—

DEAR FATHERS AND BRETHREN: Though I have been busy during the past year, there is little of note to report. I have spent the main part of my time in teaching in the Tohoku Gakuin, partly in the collegiate and partly in the theological department. In preaching I have averaged more than one sermon or lecture per week. I have preached regularly twice a month at Watari, a place I opened a year ago. Thus far only one convert has been made, though there are a good number of inquirers. At Aramachi I have preached frequently. At various other places also I preached and administered the Sacraments, as opportunity offered. I still remain in charge of the Sunday-School of the Sendai congregation, and at Aramachi.

On the whole I have met both encouragement and discouragement during the year; but taken together I thankfully believe that the encouragements have been greater than the discouragements. The health of myself and family has been good, and for this and for the many other blessings which I have experienced even in this distant land I have reason for much gratitude.

Thanking you for your kindliness of spirit toward me, and for your continued confidence in me as one of your missionaries, I am

Yours faithfully,

D. B. SCHNEDER.

Personal Report

OF MISS EMMA F. POORBAUGH.

To the Board of Commissioners for Foreign Missions of the Reformed Church in the United States :—

DEAR FATHERS AND BRETHREN: Another year has passed, and again I look back to see what has been accomplished. This year, like all the others, has been a busy one, but different from the other ones in that I have had more varied experience than I have hitherto known. I have often been discouraged and sometimes felt like giving up, but on the whole, when I compare this year's work with that of previous years, the result is encouraging, and there is much to be thankful for.

Though threatened with serious trouble in the school at the beginning of the year, at the close we find ourselves in as flourishing a condition as usual and the work steadily advancing.

During the first of the term I taught an average of five hours daily, which, together with two hours for recreation and two for the study of Japanese, kept me pretty busy. Then, having been relieved of some of my classes, I was able to devote a little more time to the study of the language, in which I feel that I have made some progress, not such as I would like to report, but at least a little improvement on that of last year.

Along with the regular school lessons I have taught a Bible lesson each day and another on Sunday, and have had charge of the devotional exercises every evening. My time is too much taken up with school duties to enable me to do much outside work, though I have tried to do a little. I have been working in a Sunday-school on the outskirts of the town opened by some of our Theological students, where I teach the children to sing and have a class of little girls. I also assisted the same young men in an evening service held in that part of the city; but as there was considerable disturbance made by roughs on the outside who tried to break up the meetings, and after a fair trial the prospects seemed hopeless and the proprietor refused to rent his house any longer, the project was abandoned until such time as a more suitable place could be found.

A cause for thankfulness lies in my continued good health under a strain which might well have rendered some people nervous; another, in the coming of Miss Hollowell, whose cheery disposition and bright nature have done much to brighten hours that would otherwise have been sad and dreary; and I speak for us all when I say we appreciate not a little the sunshine that has come to us with her.

Respectfully submitted,

EMMA F. POORBAUGH.

Sendai, Japan, June 6, 1892.

Personal Report

OF REV. W. E. HOY FOR THE YEAR 1891–92.

To the Board of Commissioners for Foreign Missions of the Reformed Church in the United States :—

DEAR FATHERS AND BRETHREN: I have very little of special interest to report personally. I have taught and preached and studied, and conducted the finances, as regularly and as carefully as possible. Since January there has been more or less interruption in my work on account of periodical attacks of a bad asthma. During the year both Mrs. Hoy and our little son Willie were sick several times. At present we all enjoy good health and are strong.

In my school work I have had four Bible classes, one in New Testament

Exegesis, one in Greek, one in the Philosophical Basis of Theism, one in Psychology and one in English. The average time of teaching has been four hours a day.

Up to the close of 1891 I went into the country every week, either Satururday or Sunday, sometimes on both days, to preach and to lecture. The work in and around Shiroishi is growing steadily. During the year there were eighteen persons baptized in this field. I should like to organize this work better and to put a pastor there, but a suitable man is not available now.

From January I could go only a few times to preach. My personal teacher and assistant, however, attended faithfully to these points; and the people continued steadfast in the faith. In fact at one point the Christians have passed heroically through the fire of malicious slander and petty persecution.

In the acquisition of the language I have, of course, made some progress; but I have nothing to boast of in the line of linguistic attainments. Teaching, preaching, lecturing, business and illness have interrupted all attempts at sustained systematic study of Japanese. I have been six years and a half in this country, and I am thoroughly ashamed of my inability to acquire this tongue; and I must here record my wish that we might have a few more missionaries, in order to enable all to study the vernacular of this land in which we live and labor. Our Mission is materially planted, but to develop our resources we need more men who can speak the language of the country. It is sinful to make two or three men do all the work belonging to our organization as a Mission. Remember that we have all the "machinery" and all the attendant details of duty that pertain to Missions numerically much stronger than ours. Under existing circumstances I despair of ever learuing Japanese thoroughly, and I know enough of human nature to predict that some day I shall be severely blamed for not having become proficient in Japanese. Be that as it may, I cannot hope to make much progress in the language unless we are properly reinforced from home.

I am,

Your faithful servant,

W. E. Hoy.

A Word of Explanation.—The above report of Bro. Hoy has in it a tone of discouragement, and might leave a wrong impression on the mind of the reader. We, therefore, deem it proper to add a word of explanation.

The Brother is acquainted with the Japanese language to the extent of being able to teach and preach in it. Because of the peculiar difficulties of this strange tongue, and the want of time to give it the attention it needs, his experience is similar to that of others, namely, more or less of disappointment and discouragement on account of not being able to speak it as readily as one had hoped to do.

Then, too, Bro. Hoy had unusually severe tasks to perform which hindered him in prosecuting his study of the languages. It was he who superintended the erection of all the buildings of our Mission at Sendai. That he did the work well and economically, results fully show; that it is a most trying task to build in Japan, all who have had any experience know full well.

Bro. Hoy has also been treasurer of the Mission for the last four years or more, and at the same time *foreign* treasurer of the Miyagi Chukwai Deudoin, a position similar to that of treasurer of Classis in the home Church, which

required him to keep an account with all our Japanese evangelists, teachers and others who are in any way connected with our work. The wonder is, that he could do all this extra work, and attend to his ordinary duties as teacher and preacher and student of the language, and keep up under it.

We would commend him for the amount of work done, and beg of him not to be discouraged.

Our Missionary Reports.

AT its late meeting in Harrisburg, Pa., the Board received the reports on the condition and progress of our two schools in Sendai, the report of the evangelistic work, and the personal reports of each of the missionaries. They were of such an encouraging and inspiring character that the Board ordered them to be laid before the Church in our several papers and publications.

We have frequently been asked for data and information from our Mission, that our ministers might be able to give their people an intelligent and interesting account of the progress and results of our work.

A careful study of these reports will show the extent and severity of the labors of our missionaries, the character and general plan of our work, and the encouraging results which are being reached.

The great difficulty under which our evangelistic work has labored from the beginning has been the want of a force of suitably trained and earnest native evangelists.

We are now on the eve of the gradual removal of this hindrance. Hereafter from year to year young men will complete their course in our Seminary, and they will go into the field as ordained ministers. There is more than an abundance of places for them, and we may confidently look forward to a growing increase in the ingathering of souls into Christ's kingdom.

With the blessing of God's Spirit, and an increasing response to the large requirements of our growing work by the home Church, we may expect a measure of success for which our labors hitherto have been but the preparation.

Our New Missionary.

WHEN the Board resolved to send out another missionary, it felt that in view of the fact that the current receipts in the treasury did not warrant such an increase of expense, that it was taking the step at a venture. We rejoice now in being able to say that in view of the general approval of that step by the Church at large, we feel that our fears were groundless. We are persuaded more and more that just in proportion as our people come to understand the growing prosperity of our work and its consequent need of enlarged means, they will furnish the means.

On the 8th of September, Brother Miller will be ordained to the gospel ministry, and at the same time the farewell services will be held, in St. Paul's church, Reading, Pa. He will sail from San Francisco, Cal., September 27, 1892, and will be due at Yokohama, Japan, October 13th. His voyage will be prolonged some two or three days by the fact that the "China" on her outward trip will touch at Honolulu, thus affording him the desirable privilege of seeing the Sandwich Islands. At Yokohama he will have about 250 miles by railroad to Sendai.

No doubt one of the brethren in the field will meet him at Yokohama. Brother Miller will be able to com-

mence work at once, as some of our students can understand the English language. Meanwhile he will address himself to the task of acquiring the Japanese tongue. In this he will have a personal teacher, a native, who will act in the capacity of assistant, interpreter, etc., while doubtless our brethren there will at times afford him much assistance.

The Board is greatly encouraged by the outlook of our work. The late reports which it hastens to spread before the Church, enkindle in the hearts of its members new hopes and expectations; and it looks confidingly to the home Church for the larger measure of co-operation, the necessity of which must be patent to all.

—The receipts in the treasury for the month of July were $1858.39. Of this sum one item was $1000 from Mrs. Louisa F. Wirt, Hanover, Pa., the amount devised by Elder Henry Wirt's will for foreign missions. That leaves but $858.39 from the Church at large, against $1349.48 received from the same source in July, 1891.

Are we really Awake?

This is the caption of an "Appeal to the Hindu Community," which has been largely circulated in India. We quote from it a single paragraph:

"The life-blood of our society is fast ebbing away, and irrel gion is eating into its vitals. Looking beneath the surface, we find the mischief under which we Hindus at present labor is owing chiefly to the influence of Christianity, brought steadily and constantly to bear on our national mind for nearly a century and a half. . . . The countless Christian missions at work in this country, especially in Bengal, are in a fair way of achieving their object, not so much, however, by carrying conviction to our hearts about the superiority of their religion, as by slowly and imperceptibly changing our ideas with regard to our moral, social and domestic life. The unflagging energy and the systematic efforts with which these bodies are working at the foundation of our society, will, unless counteracted in time, surely cause a mighty collapse of it at no distant day."

The Power of Song.

At an entertainment given by a Hindu gentleman at Negapatam, South India, during the feast of the marriage of Krishna, two dancing girls were asked to sing. No one was more amazed than the host when they responded by singing the two hymns, "Come to Jesus," and "What a friend we have in Jesus," which they had learned from a missionary lady in that town.

Pleased with the songs, the gentleman invited the missionary to teach them to his daughters, and thus a long desired entrance was obtained for her into that influential family.—*The Church at Home and Abroad.*

A missionary from China says that if there is anything which lays hold on the poor people there, it is the simple story of the crucifixion of our Lord Jesus Christ. It is not the morality nor the miracles of the Gospel, not even the wonderful sayings and speeches of our Lord, but the old story of the cross, of the blood, of the sacrifice, of the satisfaction of Christ in dying for sinners on the tree—that is the power for good in touching the heart and awakening the conscience. —*The Church at Home and Abroad.*

THE CHILDREN'S PAGE.

Only.

Only a word for the Master,
Timidly, tenderly told;
But it won the heart of the erring,
And strengthened a love grown cold.

Only a cup of cold water,
In the name of Jesus given;
But it brightened a weary pilgrim
Treading the way to heaven.

Only a tear of sympathy,
From deep in a loving heart;
But it healed a wounded spirit,
And soothed the bitter smart.

Only a kind hand lifted
Another's burden to bear;
But it touched the hand of the Master,
And rested securely there.

Only a gift, so trifling
That the giver hid her name;
But it carried the gospel message—
To a sin-sick soul it came.

—*Selected.*

Wise.

The smallest of all our publications is *Sunshine*, a little monthly for children. Its main circulation is through our Sunday-schools.

For some time past missionary pictures have been given in it, which will be helpful to those teachers who want to interest the children in missions.

One picture was that of Rev. S. N. Callender, D.D.; another was that of Miss Mary C. Hollowell. No doubt others will follow.

Pictures are a power; and these missionary pictures with the explanations given will help to make the children familiar with our missionary work.

Happy children, to have so many helps in understanding the way of life!

Catechism on Mexico.

Where is Mexico? Mexico is south of the United States.

How large is it? Mexico is nearly 800,000 square miles; that is, sixteen times as large as Pennsylvania.

What is its population? The population of Mexico is about ten millions, half of whom are native Indians, and the rest are mainly a mixture of Indians, Whites and Spaniards.

What is the religion of Mexico? The native Indians of Mexico are heathen, and the rest are mainly Roman Catholic.

When did Protestants begin missionary work there? The American Bible Society sent an agent there in 1833; and since then, at various times within twenty years, the Presbyterians, the Baptists, the Methodists and the Congregationalists have opened successful missions.

What has been done in this time? There are in Mexico about 400 Protestant congregations and about 15,000 communicants.

Missions.

"Missions! missions! I wonder what they are?" said Joe Turner. "Heard of them all my life, too. I mean, I wonder what it is from; that ought to show."

"Dictionary," said Will Franks; and to it they turned.

"*Mittere*—to send; kind of an errand, then, I suppose."

"Not far from it, Joe; any one sent is a kind of missionary, and whatever he is sent on is a mission."

"Was I a missionary yesterday when I went after the doctor?"

"Yes, and he a missionary when he came."

"It appears to work both ways; how is that?"

"Well, you see, it is all the same to *come* as to *go* in English."

"But I thought we were at the Latin of it."

"All the same, fellows," said Tom Jones, who had just come up. "We are all missionaries if we belong to the

Missionary Society, and we do if we belong to the Church, for the Church is the biggest kind of one. Every fellow is a missionary; only those people who go to Africa or China or Alaska and so on, to teach the Gospel, have somehow or other got hold of the name, and I guess will keep it. Every Christian is, in a sense, a missionary."

"Why, Tom, you talk like a sermon; going to be a minister, Tommy?"

"Minister or no minister, you fellows are missionaries, any way. You needn't go to the heathen to be a missionary; you can missionate right here. Why a fellow without a mission is a drone in the hive; it is 'missionary,' or nothing, you see."

"Rev. Mr. Jones! how *do* you do? and where is your parish?" said the others jestingly. "How many communicants?"

"All well enough," replied Tom; "but it is as I say; a missionary clergyman is another thing. He is one of us lay-missionaries caught up, and trained, and then ordained away from us into regular work like."

"Kind of promoted only," suggested Joe.

"They are above us," put in Will, but it is only official, like the President. He is, after all, only a citizen, but he is ordained to do certain things which the rest of us are not let to do."

"Well, that *is* good—President 'ordained'!"

"Yes; the powers that be are 'ordained,'—elected and appointed, I suppose that means; same as we might say that Bishops and clergy are 'inaugurated.'"

"It is all the same, boys; and it all comes from every one having the 'mission' you were talking of a few minutes ago," said the Rector, coming near. "Mothers, fathers, lads and lasses, Bishops and errand boys, all have 'missions.' Life is one big mission, and wherever we live we shall find a mission, a destiny, a duty of some sort, a missionary field. It will not be, except, for a very few of us, a 'missionary jurisdiction,' or even a parish, it may be, but it will be just as true a 'mission'; perhaps by and by some of you may get 'caught up and trained,' ordained away from the rest of the missionary members, to be a special missionary, promoted from the ranks. God grant it may be so."—*Young Christian Soldier.*

Known by his Fruits.

The power of a good life is beautifully illustrated by a narrative of an American who was employed in a secular school in Japan under a contract which bound him not to say a word to his pupils on the subject of Christianity.

The obligation was scrupulously kept; but he could not obscure the unconscious influence of a Christian life which in the Christian works a daily transfiguration. He was steadily watched as the unconscious saving virtue went out of him like a divine halo about his life, and the young men under his teaching began to seek the source of that speechless but all-conquering form of life. Forty of his pupils, all unknown to himself, met in a grove and signed a covenant to abandon idolatry. This movement became known; it aroused hostility, and the school was broken up and several of the young men were imprisoned; but prisons were no terror to those whom the truth makes free, and who are free indeed. Liberty of conscience soon found favor, and an edict stopped the threatened persecution. Twenty-five of the young men were afterward gathered into the Kioto training-school, and fifteen of them became preachers of the Gospel. —*Maritime Presbyterian.*

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Home Missions.

EDITED BY { Rev. D. S. FOUSE, D.D., Rev. A. C. WHITMER.

The Yearly Report.

THE yearly Report of the General Board of Home Missions is at hand, prepared by Rev. D. S. Fouse, D. D., Superintendent of General Synod's Board.

This Report is not only interesting but also valuable. No one can have a clear view of our work without a knowledge of its contents. Reports are commonly considered dry reading; but such a summing up of the work of the year with its lessons and appeals will be read with great profit. If not, you are not seeking first the kingdom of God.

The Report tells of the unification of missions under the General Board, of the missions that have become self-supporting during the year, of the new work begun and in view, of the encouraging income of the Board, of the growing Hungarian work, of our church-building interests, of the "1000 fives," of the good work of Missionary Societies, and of the valuable statistical table which is so likely not to be carefully examined.

Now, let those who have not read the Report and who have not been reading of these things in the church papers ask: "What do I know about these things?" How can they better make up the loss than by a study of the Report?

This Report goes to all the English Synods, and claims their earnest attention. An estimate is given of what will be needed during the coming year, namely, $36,000 for the support of the missionaries, besides $2,200 for the Hungarian work which must be enlarged.

Chicago.

Rev. John Weston, of the Presbyterian Church, writing in *The Church at Home and Abroad* about the work of his Church in this city, says:

In 1840 the population of Chicago was 4 500. In 1850 it was 30,000. Ten years later it was 112,000. To-day it is estimated at 1,200,000, and increasing at the rate of from 60,000 to 100,000 per year. One-third of the population of the State of Illinois is within its limits, and the sum total is more than the statistical tables give to the two Dakotas, Idaho, Montana, Nevada, Arizona, New Mexico and Wyoming.

This astonishing growth is in great measure by foreign immigration, and it has been estimated that the population of Chicago is more largely foreign than that of any other city of the United States. There are people of nearly every nationality under heaven within its limits. They have come from China and Japan, from Syria, Egypt and darkest Africa. The ends of the earth are congregated here.

This flood of immigration has received a tremendous impetus by the World's Fair enterprise; and what shall be the condition of things immediately afterwards, no one can tell. While there are many of these foreigners in full sympathy with our republican institutions and Protestant Christianity and civilization, there are many more who are not. Some are actually hostile. They come with their strange notions of liberty and opposed, some of them, to everything which savors of religion.

But this is not the only source of increase to the population of this great city. Multitudes of our own people from the smaller towns and rural districts are making their homes here. Many of these are lost to the Church and the Christian force of the city, because they fall into parts where there are no churches, or none of their own denomination, and are swallowed in the great maelstrom of the non-church-goers and godless.

It has been estimated that the population may be divided into three equal parts. There are supposed to be 400,000 Roman Catholics. Directly and indirectly connected with the Protestant churches there are supposed to be 400,000 more. The remaining 400,000 are of the number who never come in contact with the Church in any way. If it should be assumed that there is no need or no opportunities for evangelistic work among the Roman Catholics, we still have 400,000 without the Gospel, and many of these in darkness equal to that of darkest Africa. Conceding, too, that the other 400,000 are well cared for by the existing churches, there remains this 400,000 for whom everything is yet to be done.

A Pastoral Letter.

SOME months ago the Consistory of Grace mission, Washington, D. C., sent to each communicant member a pastoral letter reciting the prosperity of the mission and urging all to unite in hearty support of the work; and especially because they are a mission, says the pastoral letter, shall they do their best to show their appreciation of the confidence of the Church.

The Consistory then says :— "In view of all this we would earnestly urge upon each one of the members of Grace congregation the importance of each one assisting, according to his or her means, in a regular and systematic way, in the support of the church. After having determined for yourself your ability, will you please indicate on the inclosed card the amount you feel able to contribute and the object or objects to which it is to be devoted, and hand it to one of the Deacons or lay it upon the plate on a Sunday. It is especially desired that each confirmed member do something, be it never so little, and that these subscriptions be returned to the Deacons so that our finances be conducted upon a definite, business-like plan."

After naming the various objects for which the offerings are needed, congregational expenses, parsonage fund and general benevolence, they say :—

And now, as to the system and plan of our financial work, while we leave it to your judgment and convenience as

to the method of making and paying your subscription, still we would strongly urge the superiority of the weekly method, for—

(1) It is sanctioned and recommended by the Scriptures. "Let each man lay by *on the first day of the week*," etc.

(2) It is convenient. What might be difficult to do all at once becomes easy when done bit by bit. A little child can carry a ton, if it takes it in pound packages.

(3) It has the advantage of uniformity. It becomes much easier for all concerned when men working together all use the same plan.

In carrying out this plan certain considerations may assume in your mind the character of difficulties; but we feel sure that upon reflection the seeming objections will disappear.

Possibly you may not be so blessed as to be able to give much, and may therefore suppose that your weekly amount is too small to be placed in an envelope. Do not think so. The treasurer will as cheerfully make an item of two cents as of two dollars; and as we said before, it is not the amount, but the will, that counts. Again, you may fear lest the times you may be prevented from attendance at church may make it difficult to keep the account of your subscriptions. But this can be easily arranged by having a number of envelopes at your home and putting by your regular amount on those days it is impossible for you to be at church, and bring them when you next come. If any member should wish to know from time to time how his or her account stands, the treasurer will willingly furnish a statement giving the desired information.

Perhaps you are already carrying out the above suggestions. If so, so much the better; they do not apply to you. If not, we submit to you the importance of doing so and thus helping to carry on our work in a regular, systematic manner. Correct business methods are more important for a congregation than for any other organization, since the harm resulting from loose, careless and slipshod doings is so much the more serious, affecting as it does, even the spiritual welfare of the congregation.

We appeal to you, therefore, for your co-operation in putting our affairs in even better condition than they have been. Much depends upon your assistance whether those whom you have invested with the responsibility of office shall succeed. Praying that you may be blessed in all your ways, and that the grace of our Lord Jesus may abide with you always,

Yours, in Christ.

How to use The Yearly Report.

One of the best missionary addresses you can make to your people will be to read to them the Report of the Board, making suitable comments on it here and there, calling attention to points of special interest, explaining things which need enlargement, emphasizing very important statements.

Let this be done soon after you get your copy of the Report, and you will be surprised to see with what interest the people will listen; and they will be surprised to hear how much there is in such a Report of real interest to them.

—The Dutch Reformed Church will hold missionary conferences during the coming fall. The first Sunday in November has been appointed a day of special prayer for their work; and the week following is to be "self-denial week" for special giving to missions.

On Taking the Collection.

REV. J. HOUGH.

I was taking my collection for the foreign mission work;
And believing it the practice on the part of some to shirk
From the clearest Christian duty—leaving others to sustain
The sublimest work of ages—in my preaching I was plain,
Rather personal in places, and, as people sometimes say,
Struck out squarely from the shoulder, in the good old-fashioned way.
There were restlessness and motion, quite unusual in the pews;
Women rearranged their bonnets, men had trouble with their shoes.

In the gallery all around me there was one continual stir,
And a large amount of coughing for that season of the year.
This but acted as a challenge on a nature such as mine,
So I rose to the occasion, hewing closer to the line.
Uncle Ben, as was his custom, gave the sermon earnest heed,
But his face wore some expressions that were difficult to read.
I discoursed upon the subject, argued, scolded for an hour,
And pronounced a peroration of considerable power.

The collection was my first one, and I naturally believed
It would reach a handsome figure; I was thoroughly deceived.
When the ushers gave the total, they both said, with solemn face,
It was far the smallest offering ever taken in that place.
Full of weariness, reflecting on the selfishness of men,
I went early Monday morning to talk with Uncle Ben.
He was milking, and I asked him what the bottom reason was
That the people gave so little to the foreign mission cause.

"Try your hand at milking, parson," Uncle Ben said with a smile.
"Take this Jersey;" and I sat down, pleased enough to make a trial,
Going at the business roughly, like a novice, pull, tug, pound,
And that heifer in a moment laid me flat out on the ground.
"Whoa, there, Besssie! Jump up, parson, aint hurt much? I'll brush your coat.
Here's your hat," he said. I swallowed something rising in my throat.
Then he sat beside that Jersey, humming some old-fashioned air,
Milking, humming, and the creature never stirred a hair.

"Well," I said, regaining slowly calmness and a sweeter mood,
"Who would dream, to see that heifer, she would ever act so rude?"
Uncle Ben looked up and whispered: "It's a curious kind of trick,
How to get the milk out from her, and not have the creature kick.
Learn the lesson, parson, clearly; learn it here and learn it now—
You must touch a congregation gently, as I touch this cow.
Lay your hand upon the people with a stroke as soft as silk,
And you'll fill the plates with money as I fill this pail with milk.

Zion's Herald.

What the Colored People Have.

President Rankin of Howard University gives in the New York *Independent* some interesting facts showing what has been done for the colored people of the South and what they have done for themselves since the close of the war.

Twenty-seven years ago they were without schools; now they have 25,530 schools, and 2,250,000 can read, and 20,000 of them are teaching in these schools, of which 66 are academies and high schools. To-day there are 150 schools for advanced education for the colored people. Among these are seven colleges having colored presidents and faculties, and three of these college presidents formerly were slaves.

To-day there are 1000 college-bred negro ministers in the land. Twenty-seven years ago only two newspapers were edited by colored men; now there are 154. In 1865 there were two negro attorneys; now there are 250. Then there were 3 colored physicians; now there are 749. To-day 247 colored students are in the Universities of Europe.

Income for August.

Treasurer Santee reports the income for August as follows:—

Home missions	$1068.40
Hungarian missions	211.91
Harbor Mission	133.11

Hungarians at Toledo, O.

Rev. Gustav Jurany some time ago wrote as follows:—

I went to Toledo, O., and sought out all the Protestant Hungarians I could find, about 50, inviting them to a Hungarian service to be held in Rev. Gersman's church. All were extremely glad for this opportunity, and insisted that I should in the same service administer the Lord's Supper, which I also did. After the service 35 Hungarians were with renewal of profession enrolled as members of this new congregation; and one elder and two deacons were elected to complete the organization. As I was unable to find all the Hungarians during one visit, we hope that many more will soon be added to this congregation.

A Pretty Offering.

At the laying of the corner-stone of the mission church at Tower City, Pa., Sept. 4th, 1892, various offerings for the work were announced, and among others was one from the children.

The Willing Workers' Society was organized Nov. 21st, 1891, by Mrs. G.W. Oblinger; and now at the laying of the corner-stone this little band handed over $ 48.29.

May all these young people live long to enjoy the worship of God in the house they have helped to build.

Hard Work.

As is well known, Rev. Wilson Delaney has for several years had charge of Bethel mission, Philadelphia, with remarkable success; but the story of his street preaching there is not so well known. Writing of this, Rev. Dr. G. W. Williard says: One year and a half our brother had no chapel or place to hold services in, and had to do all his preaching on the streets. He was in every way threatened by the rabble to desist, or he would suffer violence. Once a stout, robust man stepped up to do him violence if he did not instantly desist, and was met by another man who knocked him down, at which Bro. Delaney tried to interfere and separate them, and was told by the man who came to his rescue to go on and mind the Lord's work and he would take care of the intruder. At times the rabble would

get drums and tin pans and march up and down to drown his voice while he would attempt to preach to the people who would come to hear him. But nothing could intimidate him, feeling that the Lord had called him to preach the Gospel here. At length he got protection from the city authorities, and succeeded in buying a lot and built a chapel on one side of it. As the result of seven years' work, he now has a Sunday-school of over 300 children and a congregation of 150 members. Surely this is the Lord's work, and it is marvellous in our eyes.

Harbor Missions.

Elder Paul Sommerlatte, the missionary at New York Harbor, tells a touching story of his work among the poor emigrants from Europe (Russians, Swiss, Germans and others), how they appeal to him for help in getting work and in getting from New York to the end of their journey where work and friends await them; how he writes and telegraphs in their behalf, and comforts them in their waiting for the reply which either cheers or crushes them; how he lays down at night with this burden on his heart and awakes the next morning wondering what more he must bear; how $40 from a congregation in Detroit enabled him to send several persons westward, who then returned their passage money;—all this with cheerful faith in the good God whose promise is the ground of hope.

"Adopted"—and What Then?

AT the meeting of a certain Classis, when the committee on the minutes of Synod reported, and when an item stated that the Synod requested such and such things to be done, the item was "adopted." The committee carefully stated the wish of Synod, and the Classis now said: "Adopted." But the question was raised, What does this action mean? What force has it?

Answer was made: This is our way of saying to Synod that we have taken respectful notice of her action, that we approve the matter and that we will try to do what is requested.

Then one of the older members of the Classis in a strong speech of some length begged the Classis to note that very often this action is taken and nothing more is done. The record is correct, but the Classis has not honored its own action by doing what was asked and promised. "It is trifling with sacred things," said he, "to take such action and then do nothing. Certain things are committed to our care and by adoption we say we will do them; whereas the year passes and nothing is done. This is trifling with sacred things. When we say 'adopted,' it must in honesty mean not only that the record is approved but also that we will do the will of Synod. Less than this is unfair and dishonest."

Beautiful.

—In the Riegelsville, Pa., Sunday-school last year 10 were present 50 Sundays of the year; 11 were present 51 Sundays; and 3 were present 52 Sundays.

In reporting moneys received, $5.00 are credited to the J. Nevin Boyer Memorial, and an explanatory note says: "John Nevin Boyer died in 1885. He was 6½ years old and a member of the infant department. When he realized that his sudden sickness was unto death, he asked that his missionary money be taken to Sunday-school. His parents, honoring this request, placed a fund of $100 in the hands of the trustees of the church, the income of which is to be used for

mission work. A beautiful interest for the holy cause of missions! A loving remembrance!"

"A Silver Offering."

What does this mean? Why does the pastor say: "Next Sunday we want a silver offering for missions?" Perhaps he says: "The Mission Band will give an entertainment, and the friends will please come prepared to encourage them with a silver offering."

Several things are meant: 1) Try to bring silver, not nickel or copper. To the Lord we should give the best; and the best for most people is not the common small trifling "penny."

2) It means that many people have became so accustomed to giving the smallest possible sum in the Lord's house, that they give little else unless expressly told, and so the pastor calls for "silver."

3) It does not mean that the really poor shall withhold their small offering. But please note that the poor often bring silver when others bring less.

Needless Confusion.

AT a meeting of one of our Classes last spring the statement was made that we have "church-extension" money and "church-building" money; but no one could tell the precise difference, and the brethren were quite puzzled over the matter. How is it?

It is a great pity that the word "church-extension" ever gained currency in our Church, because it must ever lead to confusion of thought and of statement. It is a vague word. It may mean either one of several things. When we send missionaries to weak points to gather congregations, plainly that is church-extension; and when we give money for the building of mission churches, that by a little stretch of imagination (and a little unfair emphasis of the word church) may be called church-extension.

In the latter sense the word is commonly used; but just because of its double meaning, and especially because the building of churches is not easily found in it, this use leads to confusion and should be abandoned.

About thirty years ago we had a Board of Church-extension, *i. e.* a Board that received and paid out money for the building of churches. It is hard to tell why this indefinite name was given to this special work; but so the word came into common and confusing use among us, and doubtless has done harm by being indefinite. It is a well-known fact that many of our ministers do not know exactly what it means. For example: at the meeting of the aforesaid Classis some of the brethren thought that church-extension money was money which the Board of Missions donates, while "church-building" money is loaned! Far from it.

The two words are supposed to mean, at least they ought to mean, the same thing, namely, money for the building of mission churches, or for the purchase of lots on which to build; but "church-extension" should fall quite out of use, and it is gradually falling out of use, just because of its uncertain meaning—at least because it is so hard to understand and so liable to be misunderstood. For some years past it has had but little use, and should not be revived.

The brethren of the Dutch Reformed Church use only the word "church-building;" and the Congregationalists have a Church-building Board, while the Presbyterians have a Board of Church Erection (also a word of definite meaning).

"Yes, but some money is used for buying lots, and surely that is not *church*-building," says one; "and to cover the difficulty we call this money church-extension." What a mistaken distinction! As if the buying of ground were more *church*-extension than is church-building! Church-"extension" is a more general word than the other, but just on this account is it also less definite.

Let us hold fast to a plain word that people as well as pastors can well understand. There is no need for confusion. "Church-building" is clear and definite.

Another mistake is made by some of our ministers. They know that the Funds of $500 each which we are now gathering are called Church-building Funds, but they think that the amount apportioned by the Synods and Classes for this work is called "church extension." What a queer distinction that would be! In both cases the money is for the same purpose; why not call it by the same simple name?

Let us try and get into the clear on this subject; or rather, let us stay in the clear and not get back into the mist. The chairman of the committee on missions can do much to keep the Church to the use of the right word; and the right word is a great matter.

How to use the Magazine.

There are various ways of using the MISSIONARY GUARDIAN at your missionary meetings.

1) The pastor or some one else may in a free talk give a running account of the articles, explaining any points that may need this, and calling attention to anything of special interest.

2) Or you may appoint three or four persons to present the subject of the magazine, one taking the general articles of the home department, another its news items, a third the foreign pages, and a fourth the children's department. Let these persons each take his part, study it, make it his own, and then at the meeting give the substance in his own words.

3) Or the President may prepare questions on the whole number, to be answered from memory by those called upon; or the questions may be assigned in advance.

W. M. S. of Mercersburg Classis.

The annual meeting of this body was held in Mercersburg, Pa., late in July last, twenty-four delegates being present.

The following officers were elected: President, Mrs. Gilland, of Chambersburg, Pa.; Vice-President, Mrs. Rhodes, of Greencastle, Pa.; Recording Secretary, Miss Clever, of Chambersburg, Pa.; Corresponding Secretary, Miss Wicke, of Chambersburg, Pa.; Treasurer, Miss Harbaugh, of Waynesboro, Pa.

Two sessions were held. Rev. Jacob Hassler, D.D., delivered an address. The Society voted $50 to home missions and $50 to foreign missions.

Church-Building Board.

THE Church-building Board of the two western German Synods held its late yearly meeting in Louisville, Ky., all its members being present.

The treasurer's report revealed the painful fact that a large number of pastors continue to do nothing for the work of the Board, some of whose congregations have in time past received large aid from this very treasury!

The treasurer reported $963 received from the Synod of the Northwest, and $791 from the Central Synod, which together with the amount paid back by missions and what was in the treasury from the former year, made over

$3300, part of which was then loaned to Lake View, Ill., and Evansville, Ind., leaving only a few hundred dollars in the treasury over against $4000 asked, but refused for want of funds.

The assets of the Board now are $15,662.

The Board recommends the plan of the Lake View, Ill., mission (Rev. O. J. Accola, D.D.) to secure a loan of $4,000 from members of the Church at large in sums of $10 each, to be paid back in due time without interest. This would save the mission a large amount of interest.

Two More Self-supporting.

REV. JULIUS LANGE of Stafford, Oregon, reports his mission self-supporting after October 1, 1892. His membership is only 70, and yet these earnest souls will take care of their pastor.

His final report, dated September 5, 1892, is full of thanksgiving to God and the Board. He says:

"Hitherto hath the Lord helped us. My people and I unite in thanking the reverend Board for their affectionate care, their unwearied patience and their lively interest in us; and we rejoice that depending on the good hand of God we will henceforth no longer need the aid of the Board. Let this aid now be given to some other needy field unto joyful fruitage.

"And, although our peculiar relation is dissolved, yet we feel assured that as we with inmost thankfulness hold the reverend Board in remembrance, so they will henceforth include us in their warm intercessions."

It is pleasant to report also that the mission at Williamsport, Pa., has declared itself self-supporting from October 1, 1892. The Consistory has for a year been preparing the way for this desirable step. This step depended on paying a debt which was carried for a number of years. The interest on this debt was just about the amount paid by the Board; and so with the payment of the debt self-support was easy. But let no one think that the payment of that debt was an easy matter—far from it; and all honor to brave hearts that won the day.

To both these missions we voice the congratulations of the Church. We rejoice with you in your new relation.

Letter from Washington.

REV. G. GRAEDEL, our missionary at Ballard, Wash., writes:

Last Saturday we went up to Blaine, for the third time. Blaine is a seaport, beautifully located on Boundary Bay, and is the most northwestern city of the United States. Eleven lumber-mills and several brickyards and logging camps give employment and support to a population of about 2500 people, although the town is only five years old.

When we reached Blaine a farmer with two saddled horses met me, and for two hours we went eastward, at sunset reaching the German settlement of pioneer farmers.

Most of these farmers have a quarter section of land; but very few have more than ten acres under cultivation. The soil is rich and brings forth abundantly.

On Sunday morning we visited five families who seemed delighted to see a minister; and by eleven o'clock the little block school-house was packed with German farmers, their wives and children, who earnestly sang,

"Allein zu Dir, Herr Jesu Christ."

The sermon was based on Luke 19: 5, "To-day I must abide at thy house."

At three in the afternoon we met again, this time in a large farm house. About fifty persons assembled, to whom

your missionary spoke on Heb. 2: 1–4, and afterward baptized 12 children; and beautiful was the song of the congregation,

"Nun danket alle Gott."

This remarkable day was delightful to me; and if the people in Blaine turn out so gladly at the next meeting as will your missionary, we will have another good time.

To-morrow your missionary goes to Olympia, our Capital, to see about our Ballard incorporation papers; and next week, God willing, he will go to Hamilton, Wash., to advance our interests there.

—*The Gospel in All Lands* for September contains nearly thirty pages of interesting matter on Japan and Korea. Among other things it gives a list of the missionaries of all Churches in Japan. This magazine is published by Hunt & Eaton, 150 Fifth Ave., New York, who publish also many missionary exercises (dialogues, recitations, readings, etc.).

Albino, Oregon.

Albino is a suburb of the large city of Portland, Oregon, lying just across the Willamette River, and is connected with Portland by means of bridges and street-cars.

The Board lately commissioned Rev. Gottlieb Hafner for work in this field, which he began July 6, 1892.

Rev. Hafner is a graduate of the Predigerschule in Basel, Switzerland, and was ordained to the ministry before leaving his native land. His service was secured by Rev. Dr. John Gantenbein while in Europe last year. He sailed for America in June last, and was sent by our Board from New York direct to Portland, Oregon. He at once began work in Albino, and now reports good hopes. He is to minister also at Washugal, about thirty miles from Albino, heretofore supplied by Rev. Lange. He begins to feel more at home in this new world, and no doubt will be useful as a missionary. Rev. Dr. Gantenbein says: "I attended his service last Sunday and found his sermon excellent. We may be grateful for having won him."

An Appeal to the Board.

IT is well known that the Board has for sixteen years encouraged and in a small way helped the missionary work on the Pacific Coast, and the outcome has been considerable, a Classis having grown up there; but if our Church is to make proper headway on the Pacific Coast, evidently we must do larger things in that growing field.

With this in mind, your atteution is called to the following appeal. Let the Board and the Church consider well this Macedonian call.

Astoria, Oregon, August 12, 1892.

To the Board of Home Missions:

DEAR BRETHREN:—The Portland-Oregon Classis at its last session requested me to communicate with you in regard to our missionary work on this Coast.

You know what a great area there is beyond the Rocky Mountains. California, Oregon and Washington alone have an area of 323,570 square miles. Here we have 19 congregations and 11 ministers. But these figures include Napa and Stockton, Cal., which can hardly be counted as existing, for there is nothing done at present. Some of our congregations in Oregon and Washington are yet very small and weak, and are reached with considerable cost of time and money on account of their distance from the residence of the missionaries. When we try to take up new fields, we are hindered because

we are not able to supply them with proper men and sufficient care, and in the end they are lost.

I came here two years ago with the best intentions; but unless this mission in Astoria is helped at least to a lot on which to build, it will be waste of time and money to retain me any longer at this place.

All honor to the three Synods for what they have done on the Pacific Coast; but was it not a giving of alms out of pity, rather than a hearty support? If we sow sparingly, how can we expect to reap bountifully? Most of your missionaries here have been strangers to the Church at large, and consequently were not backed up as they deserved to be; and when they found that they could stand it no longer they left for other parts, and what had been done was lost. Now—

(1) Our Classis hopes that you will give this field your continued support; for truly a country with such natural resources as this must have a future.

(2) Then we should have men out of our own Church, such as have been educated in our own institutions in this country.

(3) We should also have a man, able in English and German, to travel on this Coast, encouraging the missionaries and weak congregations by occasional visits, and looking up new fields and supplying them as well as possible. But this is a very critical point, and great care should be taken.

I trust that this letter will be received in the spirit in which it is written.

Fraternally yours,

J. G. SCHMID.

In a private letter the missionary says that he begs for help to buy a lot, because the people cannot do it, and delay is dangerous. He could raise enough money there to build a small church for present necessities, but that is all. He adds:—

"For awhile I used a hall for our services, but had to give it up because I had to pay most of the rent out of my own pocket. Now I am back again in the church of the Congregationalists, but can have it only in the afternoon, and so cannot have a Sunday-school. Our people here are not so very strict for the German language, and if we had our own church I could have one service in English. The population of foreign descent is taking up the English language much faster than in the East.

Astoria is going to be an important seaport; and we stand on the eve of a great boom when real estate will advance at a rapid rate. Our chances are yet good, but I do not know how long this may be. Please consider whether you can help us to a lot. It will be a good investment.

"I hope no one will misconstrue my importunity. It is only because I am so anxious to see our Church firmly established here."

Notes.

—Rev. L. E. Coblentz sent 6,000 postage stamps in answer to the call of Rev. D. A. Winter, Prospect, O. They were gathered by Sunday-school scholars. One little girl brought in 2,700. What wonders can be done where there is a hearty working together!

—Ten years ago the Episcopal Church had in the State of Washington 306 communicants, and property valued at $37,000; and to-day they report 2,262 communicants, and property valued at $550,000, under 28 pastors.

—The Board of Home Missions of the Lutheran General Synod have directed General Secretary Hartman of

Baltimore, Md., and Western Secretary Barnitz of Des Moines, Iowa, to visit their missions between the Mississippi River and the Rocky Mountains. Dr. Barnitz lately spent a month among their missions on the Pacific Coast.

—Lately the Board of Foreign Missions of the Lutheran Church, finding it necessary to send two more men to India, called for special offerings to make this possible; and five days after the second man was appointed, a lady in New York State sent $1000 in answer to the call of the Board. Ask for what is needed, and the people will give it.

—What we need: 1) A careful training of the young; 2) more intelligent giving; 3) the introduction of weekly or at least monthly offerings from every member; 4) larger giving by the rich.

—Many a mission by making special effort could do what St. John's of Chambersburg, Pa., did. After building a church they bought ground and built a parsonage, paying on it all they can pay at present, leaving the pastor pay an interest on the balance until gradually all is paid. He pays less than his former rent, and a parsonage is a great step toward self-support.

—The income of the Bi-synodic Board for August was only about $700 —less than half the outlay. Please note this, for the want must be supplied soon as possible.

—Grace mission, York, Pa., unites Children's Day service with the harvest service. The church is too small for the Sunday-school; and it is delightful to see the large attendance of grown people. The "look-out" committee distributes a neat card giving the name and location of the church and the hours of service. "Seats free. You are invited to all these services."

—Rev. W. E. Ludwick of Greenville, O., anxiously looks forward to the time when his mission will be strong and of wide influence; and he expresses gratitude for the help received.

—Rev. O. P. Steckel, late of St. Mark's church, Lebanon, has accepted the call of Grace mission, Easton, Pa. He entered the mission in September.

—It is a matter of pleasant surprise to see how widely the new hymnal has been introduced. Many of our missions have it.

—When you send a paper containing some item for the eye of the editor, please mark the item. The rest of the paper is very uninteresting; and life is too short to hunt through twenty columns to find the three lines needed.

Death of Treasurer Seibert.

We cut the proof of this issue to insert the painful news that our faithful treasurer, Elder William H. Seibert, of Harrisburg, Pa., died at his home September 14th. He had been unwell for several months, quite ill for several weeks but yet his death was somewhat unexpected. Next month we will give some account of his useful life.

Treasurer Appointed.

Notice is hereby given that Elder John J. Nissley of Hummelstown, Pa., has been appointed treasurer *pro tem.* successor to the late William H. Seibert of Harrisburg, Pa.

To him, therefore, all money for Home Missions and for Church-building will be sent by treasurers and others within the bounds of the Eastern and the Potomac Synod.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Where is the Gold?

No gold! no gold!
There are souls that are wandering all around
Who have never heard the gospel sound;
In rags and in tatters of diverse hue
The many shrink from the wealthy few;
The waifs of the city we want to call
To "theatre-service" or "mission hall."
'Mid the desert sands, or under the palms,
There are voices ready for grave, sweet psalms;
In idol courts, or by Ganges' tide,
There are hearts awaiting to open wide:
But our hands are heavy, our feet unshod,
For we have not the gold to go forth for God.

Where is the gold, the fair, bright gold,
Which is given the Church for her Lord to hold?
I see it! the flash of the diamond's ray
Tells of its place in a saint's array.
I see it gleaming on mirrored walls,
Where the ransomed sit in their ceiled halls,
I see it shine in yon robes that change
Their costly beauties so sad and strange,
"Adorning" the lovers of God's meek Word,
Who say that they strive to be like their Lord.
I see it glowing in costly wine.
In dainty banquets I see its sign,
And its shreds lavished on trifled store,
To please self's idol a moment more.
Weep for the gold, God's gifted gold,
Which He gives to His saints for their Lord to hold!

. . . . . .

Pray o'er the gold, God's gifted gold,
For it is but given for Him to hold;
Scatter the gold in the seed time brief,
For the glory cometh with harvest sheaf.

—*Selected.*

Editorial Notes.

—We exceedingly regret to have to note that the receipts of the treasury for the month of August were the meagre sum of $786, the smallest for any one month of the last two years. This is several hundred dollars below the current expenses. We trust that the pastors who have been absent on their vacations, and others who have delayed making their contributions, will give prompt heed to this duty, and that the remaining months of the year will more than compensate for the deficiency of the last.

—We feel constrained again to call the attention of our pastors and members to the embarrassed condition of our treasury. The sending out of Rev. H. K. Miller has subjected the Board to an extra expense; and when he reaches his field of labor the cost of our work will be permanently increased. The past income of an average of nearly $1700 a month will no longer meet the necessities of our growing work. By noting the above, it will be seen that the receipts for the month of August fall short nearly $1000 of our actual wants. The treasurer was compelled to secure a bank accommodation for a part of the means necessary in sending forth our new missionary. This ought not to be. The contributions to this work have heretofore been and are now shamefully small. Will not our ministers, now that they address themselves anew to their work after the summer, give immediate and effective heed to the necessities of the case, and make the monthly average for the remainder of this year to reach at least $2000.

—We beg leave to repeat that the Board is largely dependent upon the active co-operation of our pastors, and we exceedingly regret to have to say that many of them do but little or nothing in this service.

—We wish our members could see the acknowledgments of the Boards of other Churches. They would note how many personal contributions, in many instances running into hundreds, they receive. Every month the American Board acknowledges legacies, ranging from hundreds up to tens of thousands. Will not our members turn over a new leaf, and make per-

sonal donations to a much larger extent than heretofore?

Beneficiaries in our Sendai Schools.

The applications for beneficiaries which have come to hand within the last few months and are still coming, are truly encouraging, and promise well for the future. Quite recently we received an application from one of our missions in the West. The amount necessary was pledged by individuals, over and above the regular monthly dues paid into their Missionary Society. We highly appreciate this lively interest in our foreign work.

But we feel constrained to repeat what we have already said, lest some of the applicants should grow weary waiting. We have more applications now on our list than we can immediately respond to by appointments. With the opening of the next term we expect the report of some names. Meanwhile we would urge these waiting patrons to pay their moneys into our general fund. The support of students is only one item in our regular expenses; and while the beneficiaries already appointed are well provided for, we are sorry to say that the general fund for current expenses is short. Will not these good people contribute the funds they designed for their beneficiaries into the current fund until it is in our power to name them a ward?

The Farewell Services.

AGREEABLY to previous announcement, the farewell services, on the eve of Rev. H. R. Miller's departure for Japan, as the fourth male missionary of our Reformed Church in the United States, were observed in St. Paul's Memorial Church, in the city of Reading, Pa., on the evening of September 8th, 1892. The church was filled with a large and deeply interested and sympathizing audience. There were present also a liberal representation of the ministry of the Church. In consequence of the ordination of the missionary, and four short addresses, the services were protracted to a late hour; but the large audience shared in the services with unabated interest.

After the first prayer, Rev. Dr. J. P. Moore who is at the head of the evangelistic department of our Mission in Sendai, but now on furlough in this country, delivered a deeply interesting address upon the present religious condition of Japan and the greatly encouraging state of our work in that Empire.

Then followed the solemnly interesting service of the ordination of the young missionary to the ministry of Jesus Christ and His Gospel. This service was conducted by a committee appointed by the Classis of Schuylkill, consisting of Revs. Dr. B. Bausman, Dr. H. Mosser, Dr. J. I. Good, Dr. C. S. Gerhard and J. W. Steinmetz, and three elders, one of whom was the candidate's father. It was a profoundly interesting and solemn service by which the young brother was commissioned to go forth to the end of the earth and preach the everlasting Gospel.

The ordination service was followed by two addresses, the first by Rev. Dr. H. M. Kieffer, of Easton, Pa., on "The Challenge of the Home Church," in which he dwelt upon the fact that the sending forth of this additional laborer, in response to growing and urgent necessities of our enlarging foreign work, without the requisite financial means of support immediately in sight, was a solemn challenge to the

Church to respond promptly to the necessities in the case. The next address was delivered by Rev. Dr. J. H. Sechler, of Philadelphia, whose theme was, "The Response Due from the Home Church." He emphasized the duty now pressing as imperative, in view of the growing largeness of the success with which God has been graciously pleased to bless our foreign work.

Then followed a feeling and touching address by the departing missionary, in which he traced the several ministries by which he had been led along, prepared for, and conducted to his present position. As was most justly due, he dwelt affectionately upon that holy nurture he had received in the bosom of a religious home, and at the hands of his loving and pious parents. In this, together with the officers of the Sunday-school and congregation in the midst of which his young life had largely been spent, and the affectionate ministrations of his devoted pastor, Rev. Dr. B. Bausman, he recognized the agencies by which the Spirit of God had conducted him to the preparation which the Board had recognized and approved as fitting him for the work committed to his hands. He expressed himself happy in the contemplation of the service before him, and to which he consecrated his life, asking the support and co-operation of the Church he loved, and its fervent prayers that grace and strength might be given him in every time of need.

He was then briefly and personally addressed by Rev. Dr. C. Z. Weiser, the President of the Board, who feelingly pronounced upon him the benediction of the Church.

Before the doxology and benediction, Rev. Dr. Bausman presented him a gift from the Ladies Missionary Society of St. Paul's congregation, a most beautiful communion service in a handsome case. It is of capacity for administering the Lord's Supper to some fifteen or twenty communicants, and he will bear it with him as he ministers to the infant Church in that far away land.

After the benediction he gave his many friends and acquaintances a reception in the front of the chancel, and they crowded about him to give him the last grasp of fraternal hands, and their heartfelt adieus.

He left Reading the next day, and will travel by easy stages to San Francisco, Cal., from whence he is to sail on Sept. 27th, for Yokohama, Japan, *via* Honolulu, where he will be due as per schedule, Oct. 13. By the time the readers of the MISSIONARY GUARDIAN receive this account, he will be tossing on the bosom of the wide Pacific.

Letter from Rev. W. E. Hoy.

Sendai, Japan, August 6, 1892.

Dear Dr. Callender: — The first commencement exercises of the Collegiate Department of the Tōhoku Gakuin added a new interest to our work during the last week of June. On Sunday evening, June 26th, President Oshikawa preached one of his characteristic sermons on the text, "In whom are hid all the treasures of wisdom and knowledge." The isolated verse is the more emphatic in Japanese, in that instead of the relative "whom," the antecedent word "Christ" is substituted. The preacher's words fell upon an eager audience composed of the pupils of the girls' school and the Tōhoku Gakuin and friends of the institution. All present were edified.

On Thursday morning, June 30th, five students delivered their gradua-

ting orations, four in Japanese and one in English. Of these five young men, two finished their collegiate studies one year ago, but on account of there having been no graduating exercises last year, they were entered this year and granted diplomas regularly. I think it safe to say that these five young men did as well as any of our American college students do on such occasions. Their speeches were followed by addresses by President Oshikawa and Vice-President Hoy. Then tea and cakes were served to the guests. Many and warm were the congratulations that were tendered to the teachers and officers of the Tōhoku Gakuin.

I must here offer a word of appreciation of the beautiful way in which the students and some of the Japanese teachers decorated the chapel for our first commencement. Give the Japanese flowers and greens, and they will make combinations peculiar to the East where nature is an honored teacher.

And now the Tōhoku Gakuin is making history. She has entered the educational life of the world, and has hopes and desires of her own. To you, dear friends, of the Reformed Church in the United States, the Tōhoku Gakuin looks for help as a child looks to its parents for its daily bread. Who giveth bread? Would any dare offer a stone?

Most sincerely,

W. E. Hoy.

A Christian Summer School in Japan.

Three years ago in Kyoto a Summer School for students was held for the first time. It was organized mainly under the encouragement of Mr. L. D. Wishard, Secretary of the College Y. M. C. A. work, who was then visiting Japan. It was modelled some what after Mr. Moody's school at Northfield, Mass. Stirring addresses were given, the Bible was studied, and the large number of young men who were present were greatly awakened and strengthened in their religious life.

The next year the school was held in Tokyo, under the able leadership of Rev. Oshikawa who had then just returned from America. Bro. Oshikawa, Dr. Martin of China, Dr. Knox of Tokyo, and a number of other missionaries and native pastors made addresses. This school was a great improvement on the first, and the spiritual quickening among the large number of students that attended from the various schools of Tokyo and elsewhere, was very manifest.

The next school was held at Hakone, a place up in the mountains, and noted for its coolness and fine scenery.

The school of this year has just closed. It was looked forward to with great eagerness on account of the expected presence of Dr. Ladd of Yale College. Dr. Ladd arrived in Japan in June, and after giving some lectures before the students of the Congregational College at Kyoto, and before various audiences in Tokyo, he appeared at the Summer School, which was again held at Hakone. He gave a series of addresses on the Bible, which corresponded largely with what he says in his book, "What is the Bible?" Coming from a man so widely known as a scientist and a thinker, his words were eagerly listened to, and carried much weight with them. About two hundred students from various parts of the land were in attendance. Among the other speakers was the venerable Dr. Verbeck, the veteran missionary of Japan. Alto-

gether it was a school that will long be remembered by those who were in attendance.

These Summer Schools are certainly doing good. They not only produce a marked effect upon those who attend, but they always send more or less of a quickening influence throughout the Christian portion of every school in the land. The Christian young men feel that these schools are a specialty gotten up for *them*. They feel that they are thought of and recognized, and they are accordingly encouraged and strengthened in their Christian life. We thank God for this additional instrumentality whereby His kingdom in this land is being hastened.—D. B. SCHNEDER.

From Rev. D. B. Schneder.

The following is an extract from a letter received some time since from Bro. Schneder, which will be read with interest :—

The Y. M. C. A. of the Government College with which Bro. Moore was connected, are active in Christian work. Last evening they had a lecture meeting (Christian) in the largest Sendai theatre, and over a thousand people were present. Three of the best native preachers in the Empire had been secured. I also spoke. Together we spoke for three hours.

One trouble with these meetings is that there are always Buddhists present for the purpose of making a disturbance whenever occasion offers. Last evening I said, "You may not accept Christianity; but if not you, then your children; if not they, then their children. Christianity will surely sooner or later become the religion of Japan, for it meets the great longing needs of humanity as nothing else can."

This raised a tremendous uproar, half the audience getting on their feet, some calling to others to be quiet, and the others retorting. The Buddhists feared that what I said might be true. Soon, however, the disturbance subsided and I went on.

The next speaker, Rev. Yokoi, one of the leading Congregational preachers, was driven off the stage. Yet I am sure that on the whole the meeting did good. There was much earnest and quiet listening. The first speaker was not disturbed; I was disturbed a little; and the last speaker only a little. Had it not been for several "fellows of the baser sort," all would have passed off quietly. There will be another meeting this afternoon at two o'clock.

The People are Willing to Give.

A SHORT time after visiting one of our energetic pastors, and presenting to his people the cause of foreign missions, we received a letter from him giving us some of the results. We make the following extracts from his letter to show what effect may be expected where the pastor co-operates with the efforts of the Board, and what the people will do in response to an earnest presentation of our work. The charge consists of two congregations, with a combined membership of less than 300, and not above the average in financial strength. The pastor assured us that their contributions to foreign missions would not fall under $100, for the current year. We have been asking the Church for an average contribution from all our members of fifteen cents per year. The above is more than twice that amount; and there are scores of our ministers whose charges heretofore have practically given little or nothing who could easily equal this amount were they to urge the cause as does this warm

hearted brother. Should they desire the helping hand of the Secretary, give him a call; it will give us pleasure to respond.

The brother writes: "Your presence and sermon here started a revival in missionary interest. On Monday evening after you left, a young man walked two miles from the country, after a hard day's work, to tell his pastor that he would be one of six or ten men to educate a student in our school in Japan, and I learn that he has been talking the thing up among his neighbors. This young man is a hard working machinist with no income save that from the toil of his hands."

The following letter is from another member:

Dear Pastor:—After listening to Dr. Callender's sermons, and many remarks from you on the subject of missions, I feel as though I am doing very little for those poor heathen girls in Japan. Enclosed you will find five dollars which is to be used to help defray the expenses of one Japanese girl at our school in Japan. I also pledge myself to pay the same amount for five years at least.

This is encouraging. Would to God we could have a similar revival throughout our entire Church.

A Jinrikisha Ride and its Experiences.

WE were kindly permitted to make the following extracts from the notes of travel and observation made by Miss Hollowell during a jaunt made by herself, the two Misses Poorbaugh and Kittie, of 175 miles in jinrikishas in Japan. They admirably give us some idea of the face of the country, the scenery, the mode of travel, and the experiences incident thereto, in the interior of the country away from the few lines of railroad:

—We are now outside of the city, and are riding rapidly along the Yamagata road. It is a narrow road, just room to pass; but beautiful is not the name for it. On one side, away down below, is the river, the bed almost entirely dry on account of the heat. Then rising directly up on the other side is the mountain, as steep as can be. The road is only a mountain road, but is good as our turnpikes at home, just as hard and smooth. It is quite famous and is called "the serpentine" road. It winds in and out and round about like regular horse shoes. The embankments are all made of stone and look quite substantial. Here we come to a steep hill, and we are going to get out and walk up. My, how hot it has gotten! Here is a policeman taking a poor old man to Sendai to the penitentiary. Poor, old, gray-haired soul, handcuffed and walking along in this awful heat, and to jail! He seems as if he could go no further. He is on his knees begging the policeman for something. How I wish we could do something for him!

—Here we are at Sakanami. Here we stop until two o'clock, to give the men a rest. It is now about half past ten or eleven. This is a little teahouse just in the midst of the mountains. We have a lovely room. It seems so fairy-like and dainty, after the hot dusty roads; the clean mats, the pretty white wood so delicately carved, and the tall boquet of flags (flowers) in the little raised platform. We make coffee on the *hibatchi*, and then with condensed milk, potted ham and bread and butter, we make our dinner. Dinner is now over and we are stretched out on the floor resting. As I lie here and look out, I see nothing but clouds and mountains. The mountains rise high, high above us as far

as I can see, and between the tops only is a patch of sky. There is one peak a short distance off on which the shadows made by the sun seem to be constantly changing, and they look so cool that I long to go over to them. Miss Poorbaugh has been reading us one of Emerson's Essays, the one on "Friendship." I am afraid I have not been listening very well. I have been sort of day-dreaming and wondering what you folks would think of this. I did not notice that the reading had stopped, but when I turn around, I find that all three have gone to sleep. They are sleeping as soundly as can be; so I won't disturb them, but will also turn over and take a nap. So farewell for a season. Oh! these fleas! if I could only catch one, I'd——

—Well, we had a good long sleep, and are now ready to go the mountains. The road is fearfully steep, and I think we are going to enjoy the ride. We have two men apiece. I wish you could see these extra men; they are regular mountaineers, as strong as giants, and their clothing consists of a loin cloth. Our men are city men and never dress in that costume. They look so small and weak beside these giants. When you have two men, the one is in the shafts and the other has a rope over his shoulders, the end of which is fastened to the shafts. How these men do pull! We have the new men with the ropes and they nearly crawl on all fours, going up the hills. You know the Japanese have no strength at all in their hands and arms; they do it all with their shoulders. Well, the scenery is simply too grand for description. I shall not try. It is grand like the Rockies, only not so grand, and not on just such a scale. There are not the awful rocks here, such as there are there—rocks that just seem as if they must roll down and crush us. Many of these slopes are quite green and soft; and then again they are rough and jagged. I think with one of the foreigners who came across the continent, when he saw Japan he said to me: "I much prefer the rough *pays* (French word for country) of your Rocks Mountains." He was always talking of the "Rocks Mountains." Here is the tunnel; we are just going through the first one. It looks exceedingly dark and fearful in there. We have to hoist our umbrellas; the water comes through the roof. Booh! how damp and cold it was in there! Here with a grand rush and a flourish we are up to the hotel, just outside of the tunnel, where we are going to rest a few hours. Our new men leave here, and we go on down the side of the mountain with our old men.

—One of our men has gotten sick. He drank too much of the dreadful water on the way. (This is one of the hard things about traveling in this country, the water is never fit to drink.) The poor fellow looks so pale and sick. I gave him several doses of Jamaica ginger, and he seems to be better now. We are going to walk from here to Tendo, about three *ris*, or seven miles. At least we are going to start, and the men are going to stay with the sick one until he gets better and then bring him in a jinrikisha and catch up with us, for we don't like to walk alone in the country roads. We are waiting here along the road, not liking to go any further alone, for we have to pass through such an ugly dark pine forest just ahead. The oddest, wildest looking man just passed us. He has long black curling hair, and is dressed so queerly. I don't believe he is altogether right. He looks like one of the cow-boys in the wild-west shows. There, he has

stopped and is looking at us. I believe he is coming back. Yes, there he comes. Ah! I see what it is. He saw me writing, and here he is sitting beside me watching the performance. I was taking a few notes in my little book. Here come the jinrikisha men; we are glad for them.

From Yonazawa we had two men all the rest of the way, and just went swimming along. We passed through four tunnels in crossing these mountains. One tunnel was a half mile long, and another still longer. It was quite amusing, passing through these. We had regular mountaineers, and they yelled all the way through. You know they have to make a noise to warn the passengers coming the other way. The wind in these tunnels was terrible, the water came in through the walls, and it sounded so hollow and awful to hear the echoes. We stayed at Fukushima one day, and then at half past six we arrived in Sendai, a town of 175 miles by jinrikisha. The cook had a good supper waiting for us, the girls seemed so happy and pleasant to see us, and best of all the home mail was waiting for us.

The Ferocious Leopard.

The monster was a male leopard, in no respect different from an ordinary leopard in the beauty of its skin and its general appearance, save that for its length, 6 feet, 6 inches, when it was measured before being divested of its skin, it had an abnormally large head and very powerful shoulders. The skin, after being cured, measures just a trifle over 7 feet 9 inches.

The brute had a long career of crime; for its first kill, that of a little girl of four years, whom it sprang upon and dragged into the jungle from the courtyard of the house where the child was playing about sunset, was notified by the police of Arani outpost in July, 1890.

Many shooting parties were organized for its destruction last year. The sporting Rajah of Nator went twice with his elephants to shoot it. A Mohammedan gentleman also visited the Arani jurisdiction on the same errand. Several European planters living in the tract of country over which the leopard was known to roam were also foiled in the attempt to kill it. The animal took refuge, whenever search was made for it, in the sugar cane.

Never before, at least in Rajshahi, had a leopard been known to display the same ferocity and daring. There have been tigers that have, in different parts of India, caused a terrible loss of life; but I doubt whether a leopard has ever been known to kill 154 human beings in the space of twenty-one months. It was itself killed on the 6th day of April, at Madaha, a village four miles distant from Arhab.

It killed one victim only on each of 121 different days; twelve times it killed two human beings on the same day; and three times three victims in one day.

In one village—that of Bansha, in the Arani jurisdiction—on different occasions it killed seven people; in seven villages it killed no fewer than five people; in four villages six people; in twelve villages three people; and in eleven villages, two people.

Except in the first year of its criminal career it did not let an interval of more than seventeen days pass without killing; twice it went hungry for fourteen days.

It killed forty-one boys of ages varying from one to ten years, and twenty-two girls; it found old women of ages varying from forty to sixty an easy

prey, for it killed forty of them. Of grown-up men, from twenty to forty years of age, it killed only six. Of the number of persons killed, it had been driven off from the bodies of eighty-two; it had partially or entirely devoured the bodies of seventy-two. It was seen to climb trees and actually ascended a tree once when chased by some villagers; it killed at least one villager who attacked it with a lathi.

It generally killed at evening, its victims being among the children playing in the open space around the baris. It also attacked people before they had retired to rest after partaking of the evening meal, and while they were smoking in the veranda. It broke into houses at night on several occasions, and dragged the unfortunate inmates out and devoured them in the neighboring jungle.

Commencement at Kyoto.

The year of study in the Doshisha at Kyoto has recently closed, and ninety-three young men and women have graduated from the various branches of the institution. Nearly all of these graduates are professed followers of Christ.

In reporting the commencement exercises, Mr. Albrecht says that they passed off pleasantly and gave clearest evidence that the Doshisha still retains the interest and esteem of a large number of people, especially of the better classes.

President Kozaki's baccalaureate discourse on "Steadfastness" was eminently courageous and timely. Nine young women received diplomas from the Training School for Nurses, a branch of the institution which has won the respect and confidence of Japanese officials, and which stands for thoroughly scientific as well as pronounced Christian principles.

The Girls' School graduated twenty-four pupils, and the graduation exercises won the admiration of a large assembly. At the closing exercises of the collegiate and theological departments the platform of the chapel was filled with professors and representatives of various departments of the city government and distinguished visitors. The speakers chosen from among the graduates had for themes: "Our Future," "Christ and the Civilization of Japan," "Carlyle," and "The Prophet." The concluding address to the theological students was made by Professor Ladd, in which he gave weighty counsels that will long be remembered by the students.—*Missionary Herald.*

Native Idea of Missionaries.

REV. A. G. GOOD has a most interesting letter in the April number of *The Church at Home and Abroad*, from Kangwe, West Africa, in which he speaks of the difficulty his people have in understanding the motives of the missionary.

These natives see the many stores of goods, and wonder where these riches come from. They cannot be made to believe that people in America manufacture and give these goods, and send missionaries from benevolent motives. Of course they see what the expenditures are, but they think a white man must have some easier way of getting goods than the natives have.

Mr. Good says that he is often asked, "Who makes cloth, guns, powder, etc.?"

"White men do," I reply.

"No, you do not. Is it not Anyam [God] who makes these things?"

That sounds very pious; but wait till you see what he is aiming at. "Does not God give you all the goods you white people sell to us, and they do not cost you anything; and

why can't you put the prices down, and why can't you make us poor people gifts of cloth, tobacco, etc.?"

Mr. Good says that he goes over and over the ground, and after explaining again the loving purpose of the Christians who send the missionaries, some shrewd old native will say: "Now, Good, you know you are lying. You white people don't make cloth; only God could do that; and if you need anything, all you have to do is to write for it. You can get the cloth and other things you want. And you white people are hard and bad every way, not to be willing to divide your superabundance with us."

This incident illustrates well how hard it is to instil into the minds of those who have no conception of disinterested benevolence, what the motives of the missionaries are. It is a slow process, and only little by little can these darkened minds come to comprehend the spirit of the Gospel. It is a trying experience through which the missionaries must pass to be the objects of such distrust when on their self-denying work; but in this they must follow their Master, "who came unto his own, but his own received him not."—*Missionary Herald.*

Wives in Turkey.

With reference to the Moslem women controversy in *The Nineteenth Century*, a Christian was recently talking with a prominent Moslem in a large city of Turkey and the subject turned on divorce.

The Christian said, "How is it you can send away a woman with whom you have lived for years? How can your feelings endure the wrench?"

The Moslem replied: "Does it wrench your feelings to cast off an old shoe? And yet you have worn that old shoe a long time! We do not consider women to be possessed of souls, and we can change them as easily as we change shoes."

It is only just to say that probably the majority of Moslems even in that region would at once disavow this sentiment. Most of them treat their wives pretty well, except when fits of passion come on, and then their wives suffer. Divorce is also infrequent in proportion to the number of marriages.—*The Independent.*

Why they call so loud.

A FEW recent statistics concerning the temples and shrines of Japan show that she is very well provided for in that line, and when placed by the side of what has been done by Christianity, one must feel that there is still remaining much to be done before Japan shall become a Christian nation.

There are 193,242 shrines of the Shinto religion, with which there are connected 14,643 priests, or over 13 shrines to each priest. There are also 108,109 Buddhist temples, and connected with these there are 53,606 priests.

According to this it is shown that one person in every 527 of the nation is either a Buddhist or a Shinto priest; and there is a temple for every 119 of the inhabitants of the country.

Let it not be forgotten in this connection that there are only about 590 missionaries in Japan, counting the wives of missionaries, many of whom are unable to engage actively in mission work, and this number also includes a large number who are giving their time very largely to teaching.

The statistics of last year show that there are in Japan 323 organized churches with a membership of 33,390. Thus the number of believers in Christianity in Japan at the present time is less than one-half the number of priests alone who officiate in the land.

Is it at all surprising then that the American Baptist Missionary Union are earnestly asking for re-enforcements to enable them to carry on the work which calls so loudly for help?—*Selected.*

THE CHILDREN'S PAGE.

The Yearly Report.

[We cannot afford to leave out a single word of this report of the Little Lights of Peoria, Ill.]

There is work for the smallest of children,
And we have our portion to do,
So these Little Lights must keep shining,
With rays that are steady and true.

We keep up our quarterly meetings,
We earn and we gather our mites,
That those who are "sitting in darkness"
May be better, for these "Little Lights."

The mothers still give for the babies
A nickel a month, as before,
But not all the babies have given—
We'd like to have gifts from some more.

We had a memorial offering,
From Beatrice, out in the West,
For two little boys, who once lived here,
But now are with Jesus at rest.

At Christmas we opened our boxes,
An offering to Jesus to bring;
'Twas over five dollars that Sunday,
And all for our Saviour and King.

And counting the whole of our money
Sent off to the far heathen lands,
We find it is twenty-six dollars,
The gifts of our hearts and our hands.

We do not know where it is scattered,
But Jesus will care for it all,
And He will accept what we offer,
Though we and our gifts are but small.

And still we shall hope to keep shining
In gratitude, pity and love,
Each one in his own "little corner,"
While Jesus is watching above.

—*Children's Work for Children.*

How a Child Built a Church.

Rev. Dr. Mutchmore, of Philadelphia, tells an interesting story of a little girl who when only seven years old became a member of his church. He says:

About a year after, she lay sick unto death, and I visited her. On the last day of her life, while I was sitting by her bedside, she called her mother and bade her bring all her little savings to her. When this was done, she made me count the money and place it in a little box which stood on a stand beside the bed.

"Now," said she, "I want you to take that money and build a church with it."

"Why, my dear," said I, "I can't build a church; there is only $4.21 here, and $4.21 won't build a church."

"Never mind," replied the little angel, for the death-seal was even then on her fair young face; "just promise me you'll do it; I am going to heaven, and I'll ask Jesus to help you." And though I felt reluctant about it, I promised her.

"Now," said she, after I had given her my pledge, and they were the last words she ever spoke to me, "keep your promise, for I'll know all about it in heaven."

I left the room feeling much troubled over the matter, and a few days after I followed little Fannie to the grave; but the promise I had given the dying child kept urging me on, and I went to work. Wherever I went I carried the little angel's gift, and told the story of my promise. Money came without my asking for it; it continued to flow in, until today that beautiful Memorial Church at Eighteenth and Montgomery Avenue stands as a living monument of that little child's faith,—built, furnished and paid for with her gift of four dollars and twenty-one cents.

Oh! that we had the faith of that little child. Give me the help of the little ones.

The Leper Missionary.

Rahgobah lived alone in his own little house in a village in India. A missionary had preached in that place the good news of the Gospel, and Rahgobah and two others had given

up their idols, received Christ into their hearts, and been baptized. Rahgobah's heart was full of thanksgiving. He must tell the story of Christ to others. But how should he do it? He was very poor; he could not read; and what was far worse than all else, he was a leper. Little by little, his fingers and toes were being eaten by that dreadful disease; and though he might live on for years, the poor, sick body could never be any better.

The missionary had given to Rahgobah a book in which the incidents in Christ's life were told in pictures. Seated in his little house, about six feet square, made of poles covered with mud, he would show a picture to any who came near, and tell the story of the Saviour giving sight to the blind, perhaps, or cleansing the lepers. No one would enter his hut; but the people would gather around outside where they could see and hear him. After telling them the story of one picture, with his poor stumps of fingers he would, slowly and with great pain, turn the leaf and explain the next one. He had also another book called the "Heart Book," in which were pictures of an unforgiven heart, in very dark shades, and of another heart in light colors, into which the love of God had come, and over which it ruled. So Rahgobah, in his little hut, poor, ignorant, diseased, was himself a missionary, telling out of his thankful heart of the Saviour who "came not to be ministered unto, but to minister and to give his life a ransom for many."—*Leslie Raynor.*

Greasy Work for Missions.

WHEN there is a secret binding people together, you know what a bond of union it is; and so it proved in this case—no friends more firm than these missionary helpers.

Every week found them hard at work and their work was *work*, hot, greasy work.

Right over the hot stove for an hour each Wednesday morning it took them, in summer as well as in the frosty winter weather.

Then in the evening they would meet at Mrs. Crimbey's, and take with them, packed in pasteboard boxes, the fruits of their toil—so dainty, so beautifully browned, and so delicious, that the mystery is, how they ever reached their destination.

Now have you guessed the secret? If you have, it will be too bad, for I wanted the fun of telling you—it was fried potatoes.

Mr. Crimbey said if the girls would fry them, he knew of a restaurant in the city which made a specialty of selling them at the seaside resorts, and he was sure he would buy all the girls would cook.

The proposition made the girls open wide their eyes, and was one well calculated to test their zeal in missionary work.

But to their glory be it said, that when the vote was taken, all voted aye; and the final result well repaid them, for one hundred dollars stood credited by fried potatoes on their cash-book at the close of the year.

This seems like a large sum of money for twenty girls to earn, but it also shows what love for the cause of Christ these young people had; for love, self-denial and perseverance alone accomplished the result.

Can't there be fried-potato or caramel clubs elsewhere? Get a capital recipe for chocolate caramels and try it. Have them some evening at a social or fair for sale, and see what a demand there will be for them. You may not be able to supply the demand the first evening.—*The Pacific.*

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The Missionary Guardian.

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Home Missions.

EDITED BY { Rev. D. S. FOUSE, D.D., Rev. A. C. WHITMER.

Deeds, not Words.

Not forever on thy knees
  Would Jehovah have thee found;
There are griefs Jehovah sees;
  There are burdens thou canst ease;
    Look around.

Work is prayer if done for God,
  Prayer, which God, delighted, hears;
See beside yon upturned sod,
  One bound 'neath affliction's rod;
    Dry her tears.

Not long prayers, but earnest zeal,
  This is what is wanted more;
Put thy shoulder to the wheel;
  Bread unto the famished deal,
    From thy store.

Not high-sounding words of praise
  Does God want 'neath some grand dome;
But that thou the fallen raise;
  Bring the poor from life's highways
    To thy home.

Worship God by doing good;
  Works —not words; kind acts—not creeds.
He who loves God as he should
  Makes his heart's love understood
    By kind deeds.

Deeds are powerful; mere words are weak,
  Batt'ring at high heaven's door;
Let thy love by actions speak;
  Wipe the tear from sorrow's cheek,
    Clothe the poor.

Be it thine life's care to smother,
  And to brighten eyes now dim;
Kind deeds done to one another
  God accepts as done, my brother,
    Unto Him. —*Selected.*

Report of Bi-synodic Board.

WE here give part of the report made at the late meeting of the Synods for the year beginning October 1st, 1891. The Board having held two special meetings during the year, and circumstances making it difficult to secure a quorum for an annual meeting at the usual time, the report was presented by the Executive Council.

This report differs from those of former years, lacking their details and statistics and giving only a general view of the work, owing to the fact that the yearly report of General Synod's Board now in a large measure takes its place.

The most important act of the Board during the year was the transfer of all our missions to the management and control of the General Board, in accordance with the action of the Synods a year ago. The details of the transfer were agreed upon by the two Boards at a meeting held in Altoona, Pa., in January, 1892. The formal transfer was made at a

meeting of the two Boards in Lancaster, Pa., April, 1892; and therefore, while the Bi-synodic Board continues to have the oversight and care of the missions, they have only advisory power in their management.

The report states that the work is in good condition. Three missions have become self-supporting, namely, Bangor, Pa., Stafford, Ore., and Williamsport, Pa. Eight missions were enrolled during the year, besides six missions enrolled by request of the General Board. Accordingly the roll at present numbers 37 missions.

As our missionary year began October 1st, and as the missionary year of the General Board begins April 1st, it was found necessary to extend our year six months, allowing the appropriations of the present year to continue to April 1st, 1893.

The Church will be pleased to hear that the Board has now on record twenty Church-building Funds, six of which have been received during the year; but the Board regrets to add that less than $1,500 have come into our treasury on the apportionment for this part of our work.

Grateful note is made of the gift of Mrs. Louisa F. Wirt, of Hanover, Pa., being amount of legacy of Elder Henry Wirt to this Board, but awarded by the Court to Mrs. Wirt, owing to a defect in the will. Thus in this gift she sacredly carries out his intent.

As the apportionment for the coming year is asked by the General Board, the Bi-synodic Board merely urges the full payment of what is assumed, but affectionately emphasizes this appeal on account of the newly enrolled missions as well as for the sake of many new and important fields that should have early enrollment.

Suitable reference is made to the death of Elder William H. Seibert, who was treasurer of the Board from its organization; and the report expresses high appreciation of his long and faithful service in the Board.

In this connection the Synods are officially informed of the election of Elder John J. Nissley as treasurer of the Board; and speaking of the treasurer's report, attention is called to the small amounts received as compared with the large apportionments assumed, to the hindrance of the work.

Third Anniversary.

THE third anniversary of the Daughters of the Good Shepherd Missionary Society was held at Boyertown, Pa., Saturday evening, October 8th.

The annual report gives the following: for home and foreign missions, $47.00; bedding for Orphans' Home at Womelsdorf, $50.00; and for mission work done in the congregation, $45 00. This report tells us that the hearts of the people are inclined to good works, as Dorcas of old, in relieving the wants of the poor and the orphans, as well as sending money to aid in the spread of the Gospel abroad.

A select reading entitled, "Came with the Train," was well given by Miss Yerger, showing the great need of strict temperance.

A missionary dialogue, "Come over and Help Us," by Mamie Weller, Maggie Whartman, M. Pearl Freeman, Olivia Weller and Lizzie Lichtel, was followed by "The Missionary Boy," by Isaac Spatz.

The pastor, Rev. J. E. Freeman, gave an address on the effect of mission work throughout the Church. Without it the Church is dead, like the Dead Sea, taking all, but giving none.

A duet sung by the Misses Weller, and some very good singing by the

Society, made the evening a very pleasant one to all present.

Three years ago this Society organized with 13 members; now they have enrolled 71.

May the good work go on. Let the members increase in faith and alms, each one remembering the words of the Lord Jesus who says: "It is more blessed to give than to receive."

DAUGHTER OF THE GOOD SHEPHERD.

For Shame!

WHILE the German Board of the East in its late yearly report tells of encouragements, it mentions also one thing which is a shame to the guilty and a vexation to the Board, namely, there are congregations which in years past were missions and received aid from the Board, *which to-day give nothing to home missions!* If there are any such in the English Synods, let them come out of their shame. Let them no longer rest under this sin and reproach. If any, we hope there are few.

Advent.

THE word means "coming," and it refers to the coming of our Lord Jesus Christ. The four weeks before Christmas bear this name, and they are a time of preparation for celebrating the birth of our Lord; but His first coming and His second coming are so closely related that Advent season always points us forward also to the last day. The first coming of Christ and His second coming seem to us very far apart, because we can think of them only in time, measuring the interval by years; but with God one day is as a thousand years, and a thousand years as one day, so that in the advent lessons of the church-year the two advents are almost as one.

When will our Lord come? His second coming, like His first, depends on the preparation made for it. "When the fulness of the time was come," Jesus was born of Mary, *i. e.*, when the world was made ready for His coming. So He will come, not a certain day foreknown but not foretold, but He will come when the world is ready for this event.

To prepare the way for His second coming is the work of missions. In all the world shall the Gospel be preached; and you and I are to do the preaching. God has highly honored His people in calling them to this great work; oh, let us magnify our office, and so prepare the highway of human hearts for the coming of the King of kings.

Our Late Treasurer.

DIED, at his home in Harrisburg, Pa., September 14th, 1892, Elder William H. Seibert, aged 72 years and 11 months. Rest in peace.

Few names are better known in the eastern part of the Church than that of Elder William H. Seibert. He was the treasurer of the English Board of the East from its organization nearly twenty years ago, and so had correspondence not only with the missionaries and Classical treasurers of the Church, but also with many individual members who sent him money. His name appeared annually not only as the treasurer of the Board of Missions, but also as a delegate to Synod and Classis; and for many years he was a member also of the Board of Foreign Missions.

His end came unexpectedly. He had been unwell, to be sure; but no one thought him in danger. He was two weeks in Philadelphia under treatment; but his disease developed rapidly, and he was sent home to die. His release was on September 14th.

His funeral was largely attended, for many had lost a friend.

Every member of the Board of Missions well knows that especially during the last ten years the work of the treasurer was burdensome, requiring much time and great care, owing to the increased work of the Board; but no member of the Board ever heard from his lips a word of complaint. His work for the Church was his pleasure; and it should here be stated that at first for many years he received no salary as treasurer.

He was a very neat penman, as his books show; and though much over seventy years old, yet he never used glasses, but read fine print with ease. As a member of the Executive Council, he was obliged to take a leading part in the business of the Board (which of necessity is often delicate and difficult, calling out opposite opinions), and he was always free to give his judgment in a case; but when overruled by a majority, he yielded without a word, showing no pique and expressing no dissatisfaction.

His interest in the work of missions has not ceased with his death, but rather has intensified. When we audited his account, it seemed like handling sacred things. Are not our dead near us?

Our New Treasurer.

We must now become familiar with a new name in our finances. We must write Nissley instead of Seibert.

Elder John J. Nissley has for some years been treasurer of the Eastern Synod, and is known to be a careful accountant as well as a responsible man. His name is not new to the Church, but new only in this new relation. His address is Hummelstown, Pa.

Twenty-Second Meeting.

The twenty-second yearly festival of the Missionary Association of the Reformed Church within the bounds of Illinois Classis, was held near Cedarville, Ill., early in September, with a large attendance. Addresses were made by Rev. D. S. Fouse, D.D., and Rev. H. L. Beam. Interest was added also by recitations by some young people and music by choirs and soloists. The lovely weather greatly helped to make the collection for home missions and foreign missions $105.80. Rev. Joseph Sechler is president of the Association.

The history of this body must have many points of interest. Who will give them?

Income for September.

Treasurer Santee reports the income as follows:—

For home missions	$1897.54
For the Harbor Mission	297.54
For Hungarian missions	34.63
	$2229.71

It is easy to see that the outlay of nearly $3000 for September cannot be met with three-fourths of this amount. Let us not fall behind. New work must be done in addition to the old; and our income must increase.

Classical Missionary Society.

THE Missionary Society of West Susquehanna Classis held its annual session at Adamsburg, Pa., in the charge of Rev. Wm. M. Landis, September 20th. The opening sermon was preached by Rev. S. L. Whitmore. On Wednesday evening the address was delivered by Rev. S. N. Callender, D.D.

Among other good matter introduced, the following topics were discussed: The best methods of interest-

ing the individual in behalf of benevolence; the position and function of the Missionary Society; our missionary periodicals.

Officers for the present year: Rev. Geo. E. Addams, president; Rev. F. W. Brown, vice-president; Mrs. Rev. I. W. Hendricks, secretary; Rev. W. A. Haas, treasurer.

Ohio Synod and Missions.

THIS Synod met in the Hough Avenue Reformed church, Cleveland, Ohio, October 5, 1892. The sessions of the Synod were held in the beautiful chapel of the English mission in this growing city. We but voice the sentiment of all present, we think, when we say that no mistake was made in locating a mission in this city; and certainly none was made in planting the mission in the beautiful heart of the city where it is located. Its growth has been rapid and its success seems assured.

The sessions of the Synod were both pleasant and interesting. Much important business was transacted; but we wish to note here only so much as has reference to the missionary work of the Church.

The Committee on Missions brought in its report which was adopted. In this report the Synod assumes the $7,500 asked by the Board for the general work. Let us hope that this amount will be paid in full during the year.

The sum of $500 was voted for the Hungarian work. This virtually means that the Board should call the third missionary for the Hungarian work.

Then the Synod also voted to give five cents per member for church extension in accordance with the request of the Board.

The Board of Church Erection, the name by which the Church Extension Board is known in this Synod, made its report. Subsequently the Synod, by vote, authorized this Board to transfer to the General Board of Missions as soon as the proper steps can be taken, all its moneys and assets. This will bring all the missionary interests of this Synod under the General Board, when they will receive the attention they deserve.

We attended several sessions of the W. M. S. of the Synod. The women certainly had a very interesting gathering at this meeting. No doubt a full account will be given of this meeting in the MISSIONARY GUARDIAN, but we wish to note a few of the good things which the women took upon themselves to do.

(1) They resolved that each Missionary Society in the Synod be requested to raise $2 for the Hungarian work during the coming year.

(2) That the Synodical Society pay $100 toward Miss Hollowell's salary for the ensuing year.

(3) The Society resolved to raise an Extension Fund for the use of the General Board. That was the proper thing to do; and as evidence that they were thoroughly in earnest about this matter, they at once took up a subscription among themselves for this purpose. We have great faith that this Fund will be ready for use in a comparatively short time. F.

Pittsburgh Synod.

The meeting of the Pittsburgh Synod at Irwin, Pa., was an important one, as has been already stated in the church periodicals. Important subjects were up for discussion and received the consideration they justly merited. The Committee on Missions made a plain straight-forward report which was almost unanimously adopted.

The $4200 asked for by the Board for the ensuing year were voted and the full payment of this sum by the Synod was strongly urged.

The Board made the request that if the Synods deemed it best that an additional Hungarian missionary should be called, then the sum of $2200 should be voted for that work by the Synods. This Synod, by voting $500 for that cause, virtually says to the Board, "Call an additional missionary." At this writing it is not known what the other Synods will do, but let us hope that they will do as Pittsburgh Synod did.

For church-building the Synod voted the sum of $750—making five cents per member as requested by the Board.

The Synod's Board requests the General Board to open a new mission at Apollo, Pa., with an appropriation of $600, the mission to be opened July 1, 1893. F.

For the Ensuing Year.

Let the Church remember that for the ensuing year the Board must have $36,000 for the regular missionary work. This should be kept before the Church. It is only the minimum sum required. Much more should be at hand for more extended work. Less than the above sum must hamper the Board in the ensuing year. An effort should be made to furnish the required sum. As the new Synodical year has commenced, let all take new courage and go into this work with greater energy than ever before. The work is so promising that no one need to hesitate to contribute to the good cause. The people need but know the needs and prospects of the work, and they will willingly give the aid. This is our firm faith in the membership of the Church. F.

Second 1000 Fives Fund.

The following additional shares to this Fund have been received since the last acknowledgment:—

Illinois Missionary Society	1
W. M. McFarren, Massillon, Ohio	1
Caroline Charlton, Navarre, "	1
L. S. Smith, " "	1
John McIntosh, " "	1
W. M. Huston, Massillon "	1
Jacob Eckroad, Dalton "	1
Mrs. S. O. Eggert, Massillon "	1
Margaret Christman, " "	2
Joseph Oberlin, " "	1
John Steele and wife, " "	1
C. H. Stoner, " "	1
Sam. F. Lonas, " "	1
Rev. J. D. Neff and wife, " "	2
Tuscarawas charge, " "	17
Samuel Muskopf, Navarre, "	2
Woman's Aid Society, " "	2
Mrs. Catharine Mase, " "	1
Mrs. Elizabeth Mase, " "	1
Frank Miller, Richville, "	1
Angeline Miller, " "	1
Lydia Stoner, " "	1
J. B. Miller, " "	1
The Miller sisters, " "	1
Joseph Smith, " "	1
Peter Seeman, Sherman "	1
Rev. I. A. Sites and wife, Navarre, Ohio	2
Navarre charge, Rev. I. A. Sites, Pastor	7
Previously acknowledged	150½
Total	205½

The greater portion of the above moneys was applied to the Extension Fund—the same coming from the Tuscarawas Classis Synod of Ohio to be applied on the second $500 Fund from said Classis. F.

W. M. S. of Pittsburgh Synod.

This active body met in Latrobe, Pa., in September. One very interesting feature of this meeting was the admirable address of Rev. J. P. Moore, D.D., illustrated by stereopticon views of Japanese life and labor. The reports from Classical Societies were much better than in former years. The treasurer received during the year $1108.21, and paid out $1074.72. A very interesting letter from Miss Poor-

baugh was read, specially written for this meeting, giving an outline of the rules and regulations of our Girls' School at Sendai. At the request of Mrs. M. E. Whitmore, a Corresponding Secretary, Mrs. Alice Huber, of Greensburg, Pa., was elected, to send to the *Woman's Journal* reports of meetings and other items of interest within the Pittsburgh Synod. In the coming year the Society will try to raise (and they will not likely fall short) $1200, namely, $550 for foreign missions, $250 for the support of Miss Mary C. Hollowell, $200 for Hungarian missions, and $200 for our Girls' School at Sendai, Japan. Mrs. Moore gave an interesting address on the people of Japan. She wore a Japanese costume, given to her by the wife of a nobleman. This was followed by a Japanese "tea party," which was a delightful object lesson. Mrs. P. Keil, 963 Liberty St., Pittsburgh, Pa., was re-elected President.

The Quarterly Reports.

THE quarterly report of the missionary, if faithfully made out, is not a formality but a valuable piece of work. In this mirror the Board can see at least a faint outline of the inner life of the mission. Hence care should be given to the preparation of it, especially with a view to fullness and clearness.

At the late meeting of the Executive Committee nearly one hundred reports were read. *Not one missionary failed to report.* In two or three cases there was, for good reasons, no formal report, but yet some satisfactory evidence of the work going on well.

A large amount of pastoral visiting was reported, work that is so needful for the ingathering and even for the molding of a people.

The sums reported for home missions during the quarter show what a well-directed earnestness will do. Indeed many of our missions are beautiful examples of large and cheerful giving.

So in reference to getting subscribers to the church papers, and holding special missionary services.

"Good spiritual condition, but depressed in finances," says one report, which is a far less serious matter than the reverse.

"An active and liberal membership" —which is a prophecy of what will be in years to come.

The mission at Williamsport, Pa., declaring itself self-supporting, says "thank you" for the aid given; and Rev. Julius Lange, of Stafford, Ore., declares the mission self-supporting, but begs the Board still to remember the mission in prayers.

Work has been begun on the parsonage at Washington, D. C., which will be a great advantage to the interest; and by this time, no doubt, ground has been broken for the church in northeast Baltimore.

Some missionaries send additional statements in a letter with the report, instead of using the blank page for this purpose.

All in all, our missions are doing well, indeed very well. God bless them, the brave men and women who, amid weakness, are waiting and working in hope.

Meeting of the Board.

THE Executive Council of the Bisynodic Board of Missions met in Harrisburg, Pa., October 3, 1892. There were present, Rev. Dr. J. O. Miller, Rev. E. N. Kremer, Elder J. J. Nissley, Rev. Dr. C. S. Gerhard and Rev. A. C. Whitmer.

The first action was the adoption of a minute on the death of the late treasurer, Elder William H. Seibert, a

beautiful tribute to his memory which will be found in full in the *Reformed Church Messenger.*

The Superintendent reported that the General Board had approved the various recommendations of this Board, that he had attended to the various items committed to him, and that he in consultation with other members of the Executive Council had appointed Elder John J. Nissley treasurer *pro tempore*, and also a committee to audit the account of the late treasurer.

Elder John J. Nissley was then elected treasurer of the Board, who at once offered his report, from which the following items are taken:

For Missions.

Balance of last year	$2,526.49
From the Eastern Synod	9,629.44
From Potomac Synod	4,261.17
From miscellaneous sources	1,201.00
The Henry Wirt Fund	1,000.00
For outside work	2,038.04
Total	$20,756.14
Disbursements	18,905.18
Balance on hand	$1,750.96

Of this balance only $750.96 belong to the general treasury, as $1000 are a special fund, the gift of Mrs. Louisa F. Wirt, as will appear elsewhere.

For Church building.

Balance of last year	$1,642.53
From the Classes	1,386.94
From miscellaneous sources	139.50
For outside work	169.40
For Church-building Funds	2,485.17
Total	$5,823.54
Disbursements	2,636.16
Balance in the treasury	$3,187.38

This balance is carefully itemized showing where each part belongs; but the details cannot be given here All of it is designated money, and the general treasury is overdrawn by nearly $700, which must be restored from the income of the apportionment of the coming year.

The Executive Council asked the General Board to commission Rev. O. P. Steckel for Easton, Pa., Rev. W. I. Stewart for Christ church, Baltimore and licentiate Albert B. Bauman for Harrisville, Va.

It was very pleasant to report that Lock Haven, Pa., asks a reduction of $75, from October 1, 1892, and that two missions declare themselves self-supporting from the same date, namely, Stafford, Ore., and Williamsport, Pa. Stafford has for some years been under the care of Rev. Julius Lange, and Williamsport under Rev. Lewis Robb. The Superintendent was directed to convey to these missions the congratulations of the Board.

One mission asked for a loan of $1000 toward the building of a church, and the Superintendent was instructed to examine into the case and report.

The Board with regret heard of the resignation of Rev. A. S. Bromer who has done a good work in Scranton, Pa. He goes to Philadelphia.

The Superintendent was instructed to visit Roanoke, Va., and the missions in North Carolina, some time in November.

It was resolved to continue the present appropriations (less the above action) until April 1, 1893, so as to make our year harmonize with that of the General Board.

The Superintendent was instructed to convey to Mr. William Loudon, of Altoona, Pa., the thanks of the Board for his gift of the Rebecca Loudon Church-building Fund, and the thanks of the Board also to Mrs. Louisa F. Wirt, of Hanover, Pa., for her gift of the Henry Wirt Fund. A letter from Mrs. Wirt places this gift at the disposal of the Board to be used as the Board may deem best; but in conver-

sation with the Superintendent her preference was expressed that so far as possible it be used within the bounds of the Potomac Synod, which preference will cheerfully be respected.

A communication from the East Susquehanna Classis was read, asking the Board to appropriate to the Tower City mission for the building of churches at Lykens and Tower City, Pa., $150 a year for the present. The Board is willing to do this, from funds furnished by this Classis for church-building.

The Classis of Juniata some months ago addressed a request to the General Board for the establishment of a mission at Tyrone, Pa., with which shall be connected Juniata and Logantown, the one point near and the other within Altoona, Pa., fifteen miles west of Tyrone. Very properly the General Board referred this request to this Board for examination and advice. The examination showed that we have nearly thirty members in and near Tyrone, and quite a number at the other two points, needing early pastoral care; and the General Board is asked to constitute this field a mission to be known as the Tyrone mission. A suitable man shall be secured as soon as possible, if this action is approved by the General Board.

An earnest plea was made in a letter from Rev. J. G. Schmid, for aid in the purchase of a lot for a church in Astoria, Ore. It is very evident that he can make no headway without a church; and this cannot be had unless the Board furnishes the lot. Without this help he says we may as well recall him. After carefully considering the case, the Board resolved to loan to the Astoria mission the Missionary Society Church-building Fund of $1000, on the usual conditions.

A similar case is at hand in the mission at Roanoke, Va. Rev. Lewis Reiter must have early help in the purchase of a lot, and the Board gave the subject much attention. In April the Board resolved to give two-thirds the cost of a good lot, if the Potomac Synod would furnish the balance. This was seen to be a wrong action and hence was recalled, and the Board will now furnish $3000 toward the purchase of a suitable lot.

Meeting of the General Board.

THE Executive Committee of the Board of Home Missions of General Synod held its quarterly meeting in Cleveland, Ohio, beginning October 4th, 1892.

But why there? Because next day Ohio Synod met there and three of the members of the Board must attend; there, too, the Board could call in for consultation several members of Synod, which they did.

We met at the American House, and being together all the while no time was lost. These meetings are full of interest, but also of hard work and close attention.

The first thing after the minutes and some preliminary items, is the report of Superintendent Fouse. There begins the tug of war. This is supposed to embody nearly all the points of business for the Board, generally with definite recommendations. This report closed his third year in the superintendency, years of hard but successful work.

Shall the chapel in Lima, Ohio, be sold, and a lot bought in a better location eastward? Yes, and Dr. Fouse shall see to this. Missionary Ernst's resignation was accepted.

Shall the mission in Columbus, Ohio, be divided, two interests started, and two churches be built? The subject was carefully considered, advice

was given by several persons who understood the matter, and the Board said yes. It will be both cheaper and safer to build two churches, one in the east and one in the west end, than to build one central church.

The Board of Pittsburgh Synod asks that Apollo, Pa., be enrolled as a mission, and it was done, to take effect July 1st, 1893.

St. Joseph Classis asks that Athens and Factoryville, Mich., be enrolled, and it was done from April 1st, 1893.

And what of Chicago? The Dutch Reformed Church has nine congregations there, and we must not delay our beginning in that city of large towns. Accordingly the Board resolved to locate a missionary there by April 1st, 1893, if a man can be secured, and the Superintendent is instructed to do some preliminary work there.

Matters in Cumberland, Md., are not so simple in form as before, and they have been turned over to the Somerset Classis for examination and action.

Rev. Jacob Ely is to be commissioned for Barberton, Ohio.

The Board approved the recommendations of the Bi-synodic Board in reference to: 1)commissioning Rev. O. P. Steckel for Easton, Pa.; 2) commissioning Rev. W. I. Stewart for Baltimore, Md.; 3) Licentiate A. B. Bauman for Harrisville, Va.; 4) making Tyrone, Pa., with two points near and in Altoona, Pa., a mission, the enrollment to take effect April 1st, 1893; 5) also establishing a mission in the eastern end of Harrisburg, Pa., dating from April 1st, 1893.

For the two last named points Superintendent Whitmer is instructed to secure suitable men. But why were these four enrollments dated so far ahead? Not merely to give time to secure men, but especially to give the Church time to send in the extra funds now neccessary for this new work. A few missions may become self-supporting April 1st, 1893, and of course there must be some reduction of present appropriations at that time, but all this will not be enough to make up for these new enrollments made at this meeting. Hence all our pastors and people should see this need of larger offerings for this larger work.

The resignation of Rev. A. S. Bromer of Scranton, Pa., was accepted, and a successor is to be found soon as possible.

The self-support of Stafford, Ore., and Williamsport, Pa., was most grateful to the Board, and congratulations were extended.

Rev. Morgan A. Peters, of East Mauch Chunk, Pa., was commissioned for Kansas City, Mo.

Elder Paul Sommerlatte, the Harbor Missionary at New York, sent in his report. He attended the meetings of the German Synod of the East and of the Central Synod, to awaken interest in this work. During the year ending July 1st, 1892, he received 1314 letters and postals; and he distributed much church literature among the immigrants. Care was given to 684 individuals and families; and situations were secured for 164 persons, mostly on farms. Every case is entered upon the books with full particulars. This work, he says, has the heartiest sympathy of the three German Synods, and many English friends have aided it.

Superintendent Fouse was instructed to visit Indianapolis, Ind., examining the field with reference to locating a missionary there; and also to visit Denver, Col., and Rochester, N. Y., where we have German churches but where also English is needed.

An after breakfast walk along Lake Erie, on the narrow Park road, calls to mind the noted naval battle of Commodore Perry, and you refresh your memory on its history. The cold breezes from the north are driving in great "white caps" and restless waves are dashing against the shore, as if able to batter down the long breakwater that gives a quiet harbor to anchored ships.

At work again in No. 105. We hear the report of Superintendent Shuey who has preached three times every Sunday of the quarter. His term of office is continued for the present, and the matter is referred to the consideration of the Synod of the Interior. Then the roll is taken up and the quarterages are voted. Of course the reports are read and anything special is noted.

The Hungarian work is heard. Rev. G. Jurany is present and makes a most interesting report. There are in the United States at least 150,000 Hungarians. Cleveland, O., is their chief centre. They have many associations, for business and for help in various ways, and these are represented in a Union which lately held its second yearly convention in Cleveland, where the General Secretary lives. They have three newspapers, published at Cleveland, O., Hazelton, Pa., and New York, N. Y. In Cleveland alone (a city of 300,000) there are 8000 Hungarians of all faiths (Jews, Catholics, Lutherans and Reformed). Here he has a congregation of 135 members. He has been gathering money for a church for them, and has $800 in bank and $400 more subscribed. He hopes to secure a fine lot centrally located in the east end of the city; and one Hungarian has promised $1000 for a church, and will doubtless aid also otherwise. He has 45 members also in Toledo, O. (out of 2000 Hungarians there), besides 55 in Ashtabula, O. He is a man of animated and pleasing address, and speaks the English with fluency. He speaks German also, having been born in Germany, his father moving to Hungary when the son was about seventeen.

A report from Rev. Kovacs (then sick) was translated by Rev. Jurany, saying that though so many of his people have been without work, yet progress has been made in every way. In New York he hopes soon to see a self-supporting church. Much of the quarter was spent in travel, organizing congregations and visiting those already organized. Of his 18 congregations 11 are in and around Pittsburgh. The rest are in the east, from Connecticut to Virginia.

What we are doing is the first work of the kind among the Hungarians in America. They are beginning to learn to pay pastor's salary and traveling expenses, and must be still further educated to this self-help.

The work of Rev. Kovacs has grown so large and pressing, that he must have an assistant. A single man, a friend of his, recommended by Dr. Moody, is willing to come to America; and a gentleman in Pittsburgh has offered $500 toward his support, and another person has offered $50 for the same purpose. Accordingly the officers of the Board were authorized to enter into correspondence with a view to secure a suitable young man as assistant to Rev. Kovacs.

What a puzzling thing time is in Cleveland! So soon as you leave Pittsburgh westward you lose one hour of time; and to make matters worse, while eastern time is an hour faster than central time, Cleveland clocks are just half way between, so that one does not know when to go to bed nor when

to expect his breakfast, and the hour of adjournment is quite as uncertain.

On Wednesday evening the Board finished its business, and adjourned to meet at the Boyer House, Pittsburgh, Pa., on the second Tuesday of January, 1893, at 8 P. M.

It is no easy matter to get suitable men for some of our missions, men of age, experience, industry, energy, business tact, pulpit powers, pastoral fitness, good health and good sense; and it is no easy matter to direct the business of the Board. Few know the burden that a few men bear.

Before closing this article attention must be called to the new work lately enrolled. The Board felt that it could not justly refuse these important fields, and it enrolled them, as often before, in faith that the Church seeing the need at hand would come forward with the means to meet the case. We are your servants, and we can do just so much work as you will pay for. Let every pastor and every Classis make earnest with this challenge of God to larger giving.

W. M. S. of Lancaster Classis.

BY the kindness of Miss Barbara B. Bausman the proceedings of this body are at hand for this issue.

The semi-annual meeting of the Society was held at Millersville, Pa., September 30th, 1892, with two sessions. The President is Mrs. D. W. Gerhard. In the absence of the Secretary, Miss Eva Stamm was substituted.

The long list of delegates (which cannot be given in detail) showed an interesting meeting would follow, thirteen congregations being represented by twenty-five delegates.

Committees were appointed on program, resolutions and reporting.

The principal business was to make up the balance of the $250 previously pledged by the Society, and the Society made itself responsible for another $250 for mision work during the next year.

At the afternoon session an address of welcome was delivered by Miss Lizzie Snyder, of Millersville, Pa., and the response was made by Miss Katie Lutz, of Harrisburg, Pa. Music, readings and several short addresses followed. The Constitution of the Society was read, and an article on Hungarian missions. The Committee on resolutions reported thanks for hospitality and a pledge of new devotion to the work of missions.

The church was very beautifully decorated for the occasion, and at the afternoon meeting there was a large attendance.

—The semi-annual meeting of the W. M. S., Eastern Ohio Classis, was held August 11th, representing six congregational Societies. Only general statements are given of the proceedings, but the meeting was full of interest.

—When, at the last meeting of the Board, Stafford, Ore., and Williamsport, Pa., were reported self-supporting, the Superintendent was instructed to convey to those missions the warm congratulations of the Board. The aid given to these missions was always cheerfully given, because there was progress year by year; and we part with these brethren knowing that they will continue to take great interest in home missions.

—The corner-stone of the mission church at Royersford, Pa., was laid September 18th. Rev. H. T. Spangler, Rev. Dr. H. W. Super, Rev. C. S. Wieand and Rev. Calvin Derr took part in the various services.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Editorial Notes.

—The receipts for the month of September were $1453.49, as against $1827.07, for the corresponding months of last year, showing a falling off of $373.58. For the month of August there was a falling off of $417.50 as compared with the preceding August. The expenses of the Board are greater than they were a year ago. We would earnestly call the attention of our ministers and members to this fact.

—In examining the list of receipts published by the American Board we were impressed by the fact that from month to month they show a large number of personal contributions. The number appearing in our acknowledgments is painfully small. This should cause reflection.

—A letter from Japan, just to hand, reports the number of students in the several departments of our Training School at 150. Year before last the number reported was 31, last year 119, this year 150. It also reports the application of several more candidates for the ministry than can be accepted, because of the want of means on the part of the Mission for their support. Will the Church allow them to be turned away?

—A letter bearing date September 6th, just received from Bro. Schneder, informs us that they are busily engaged making preparation for the opening of the term of our Schools in Sendai, which was to occur Sept. 12. Some changes were made in the curriculum and management, as were suggested by careful thought and experience. The brethren are cheered with the prospect of two additional teachers in the persons of Rev. H. K. Miller, and Mr. Kumagai, a Japanese young man who was a classmate of Bro. Miller in Union Theological Seminary, having graduated in Wabash College, Indiana. The presence of this young man, we may hope, will be of great service in our educational institutions. Having been educated in this country, he will have a better idea of mature Christian life, having for several years lived in its midst, and will be better able to sympathize with our American brethren and their views and methods, than if he had been educated in the bosom of Japanese life. In so far he will have been educated away from and in advance of his native life, but it will be of service to our missionaries, and aid them in their efforts to uplift their scholars, even if they should criticise his American color. For an evangelist, for one to labor among the people, he had better by far be educated in Japan; but for a teacher of young men, a foreign Christian education is a great advantage.

—We are glad to be able to say, that the faculty of our Training School in Japan, will publish a catalogue in English. This will unquestionably be a great benefit to our home Church, in presenting a full account of the extent and efficiency of our educational work. We will gladly welcome its appearance, and take pleasure in distributing it among our people.

—Now that the new term of our Schools has opened, which occurred on September 12th, we expect lists of students in both Schools, who will be assigned as beneficiaries to the waiting patrons, some of whose applications were made several months ago. The vacation just closed was in large measure the cause of the delay.

—We would again call the attention

of patrons contemplating the support of students in our Mission Schools, to the fact that the applications for students for the ministry are largely in excess of those for girls. We beg leave to commend to them the importance of applying for girls. We must have Bible Women, and we must have intelligent women as the light and inspiration of Christian homes, if we would Christianize the people. Don't let us compel our native converts to marry heathen wives—for marry they will.

—Recent information brings us the intelligence that upon the death of Mr. George Breit of New York City, it has transpired that a sister of his, who died some seventeen years ago, had during her life time placed in his hands $2,000, the interest and profits of which he was to enjoy as long as he lived, and at his death the $2,000 were to be paid to the Board of Commissioners for Foreign Missions of the Reformed Church in the United States. Mr. George Breit has made provision in his last will and testament for the payment of that sum, which will be paid according to the terms of the trust, upon the necessary probate of the will. The date fixed for the probate of the will is Nov. 21, 1892.

Contributions to Foreign Missions.

The American Baptist Union last year contributed $589,773.

There are two sections of the Baptist Woman's Foreign Missionary Society, with headquarters respectively at Boston and Chicago. The eastern Society expended last year $88,476; the western, $49,290.

The United Brethren Board of Missions at its last annual meeting appropriated for its African Missions $89,000.

The Reformed Presbyterian Church (Covenanter), with a membership of about 10,000, contributed during last year for foreign missions $19,614, an average of $1.74 per member.

The Reformed (Dutch) Church received for foreign missions last year $112,164, not including a legacy of $12,000 to be funded.

The American Board received from Sept. 1, 1891 to Aug. 31, 1892: Donations, $545,097.49; legacies, $249 777.91; total, $794,875 20.

Apostasy of Heathen Converts.

WE need not be surprised if we hear occasionally of the falling away of some in heathen lands who have professed Christianity, or if not of their outright apostasy, at least of grave moral delinquency. Such sad instances of human frailty have occurred throughout the Christian world from the beginning. And our own age and our own highly favored land are not exempt from them. There are hypocrites among us to-day, persons who have falsely professed Christ from worldly and mercenary motives, professors who after years of irreproachable lives, have, under the power of sore temptation, fallen into terrible sin. We cannot say of all of the latter class that they were hypocrites, or that their fall involved total apostasy. Peter fell, but he was neither a hypocrite nor an apostate.

The heathen is the creature of a life which for ages and centuries has been fashioned and warped by an abominable code of morals. For it, falsehood was not wrong, but if it secured an advantage it was right; to steal or defraud was a virtue rather than a fault; right was determined by might; social purity was, to say the best, but slightly esteemed; and as for marital infidelity and unchastity in general,

these were regarded as matters of course, allowable as impulses of nature, and in some cases entered as features into the ritual of their religion. Now to a heathen these evils are hereditary; they come to him in the woof and texture of his life. That he is not able at once, even by the leavening power of Christianity, to overcome them and break clean away from their power, is not surprising. For while it is true that Christianity is the power of a new life, and involves the indwelling of the Divine in the soul, yet is it like leaven lodged within which gradually transforms the regenerate man into its own image; and meanwhile the old struggles against the new, and as we all only too sadly know, will at times assert itself in sinful acts.

Should then the heathen convert at times be carried away by the hereditary bent of his former life, we are not to regard him as lost, abandoned of God. We are the rather, giving him our confidence and fraternal help, to seek to lead him to look upon the face of Jesus, that like Peter, he may in deep repentance, "go out and weep bitterly."

The Anti-Foreign Feeling.

ONE of the gravest causes of hinderance and obstruction to the work of missions in Japan is the existence of a feeling of hostility to foreigners. For centuries Japan was a hermit nation. It rigidly excluded foreigners; and it was at the risk of life for any one to intrude upon them. The result of this isolation was the growth of an overweening spirit of superiority and self-reliance. This together with their intense patriotism led them to look upon other peoples with a haughty and jealous eye, and to account them their natural enemies. When however they were induced to open their ports to the outside world, and they were brought into contact with the people of the western world, they were carried away with wonder and surprise at their advancement in the arts and sciences, their superior order of civilization, and especially the energizing and uplifting power and effect of their religion.

They wisely discerned in this last the grand motive power and uplifting cause of the superiority which they discovered in those upon whom they had been accustomed to look as outside barbarians. For their own part, they had reached a crisis in their affairs. They were upon the confines of momentous and far-reaching changes in their secular and political interests and they were ready and eager to avail themselves of the ideas and methods with which they felt themselves so surprisingly confronted. This was the reason why they extended to the Christian religion such a warm and enthusiastic reception. They accounted it the most effective and available means for their advancement in the arts of commerce, of material and social advancement, and of governmental affairs.

It was with such sentiments as these, and in the midst of the crisis of their affairs which had come upon them, with an ignorance of the arts of diplomacy, that they entered into treaty relations with the western nations. Meanwhile Christianity was gaining a firm and genuine hold upon the hearts and minds of those who gave heed to its challenge, and their crisis was evolving its forces in the overthrow of the old feudal system, in the unification of the Empire under the rule of the Mikado, and in the preparations for the establishment of a constitutional monarchy. When at last this final stage was reached, the elective fran-

chise being widely extended, the interests of politics, prompted by their hereditary patriotism, seemed to absorb the mind of the whole people, at the expense, in large measure, of their acquired interest in Christianity. Not that it was discarded, or that the main body of its professors forsook it, but that it was modified by being colored somewhat by the natural animus, and conditioned by their political views. They gave a growing heed to politics and a waning interest to Christianity.

It was in the midst of this state of affairs that they woke up to the fact that in their first astonished admiration of western life and institutions, and unlearned in the arts and craft of diplomacy, they had innocently made concessions in their treaties which, as it now appeared, had compromised their sovereignty. This discovery had the very natural effect of making them feel that they had been wronged, that advantage had been taken of them. The paramount grievance was that they had agreed in their treaties, that an alien committing a crime in Japan, was not to be tried by the laws and courts of their Empire, but by the laws of his own nation and by a court of its institution. This feeling was intensified and quickened to sentiments of hostility by the refusal of the treaty powers to abate this intrusion upon their sovereign rights.

The effect of all this was to arouse a spirit of resentment and opposition to foreigners in general. It revived at the same time their patriotism, and that spirit of self-sufficiency, which centuries of seclusion had begotten in their life. This same spirit manifested itself very soon in the Japanese Christians. Not that they would renounce their adhesion to the religion of Christ, which they had honestly and truly accepted, but that they would take its promulgation, its organization and its institutions into their own hands, even in the extreme judgment of some to dispensing with the offices and services of the foreign missionary. Some of the less considerate have gone so far as to say in plain words to the missionaries and teachers sent them from the western nations, that if they will but give to them the money contributed by their home Churches, they, the foreigners, can go home, and they, the native Christians, will take charge of and carry forward the interests of Christianity and its institutions.

Unhappily this overweening sense of self-sufficiency has become widely aggressive, and become the occasion of no little difficulty and hindrance in carrying forward the work. It has exhibited itself in the schools, and in not a few instances has resulted in their decline or destruction. It made its appearance in our Girls' School in Sendai, and was the occasion of great disturbance; but happily the agitation has ceased.

It is a cause of great satisfaction to know that the anti-foreign feeling is gradually abating, and the prospect of greater success in the future is growing more and more reassuring. It were well were the Japanese Christians to learn a lesson from the experience of the Sandwich Islands as to the ability of a people newly converted to Christianity to dispense with the aid and guidance of foreign missionaries. After years of missionary work in these islands, it was supposed that as a people they had become so far Christianized as to be qualified to take its furtherance and continuance into their own hands. The foreign missionary retired; and now, after a number of years, it is found that the people are so far reverting to heathenism as to require

the sending to them again the foreign worker. So unquestionably it would be with Japan were the cause to be committed entirely to native hands.

Japan's Crisis.

REV. S. W. HAMBLEN, SENDAI.

"THE present commotion in the Buddhist world is a sure forerunner of an approaching storm. The Restoration shook every department of national life; but the field of religion remained for a long time uninvaded by the spirit of innovation. The hour has at last arrived, however, for the destruction of the old and the creation of a new religion. The new religion, which will gradually assume tangible form after the general destruction of existing creeds, will rest upon materials not only old, but also new. It will be as difficult and as important to make proper use of the old materials, as to select and apply entirely new ones."

Thus does the Japan *Mail* of June 25 translate from the *Ajiya*, a Japanese secular paper. The item may be taken as stating candidly, concisely and truly the condition of Japan, religiously, at the present time. It is thus evident that religiously, no less than politically, Japan is in the midst of a crisis,—a condition of things which, it is also evident, the Japanese themselves are realizing. One of their religious papers, quoted in the *Mail* of Jan. 2, enumerates the burning of the House of Parliament, the deaths of certain princes, the attack on the Russian Crown Prince at Otsu, the great earthquake of Central Japan, and the sudden extinction of the lamps at Ise Temple, as "the reflex result of the confusion and disorder in Japanese society," and then continues: "The whole nation is a struggling chaos. The fault is with ourselves. Our minds are dark; this is the significance of the extinguishing of the lights at Ise; and thus have all these events their meaning. It is for us to reform our ways and gradually to achieve, by patient individual effort, that happiness for which we are fitted."

Thus Japan is groping for the light. The inadequacy of the old, demands the establishment of a new religion. But after the "destruction of existing creeds," what? The new religion,—what will it be? Simply an assimilation of "materials not only old, but also new?" A combination of ancient codes of morals and modern science and philosophy? A selection and compilation of the "best parts" of Confucianism, Shintoism, Buddhism and Christianity?

So have said the leaders in this land of the Sunrise. But how shall we, who have the Gospel of Christ, answer this question? If the new religion must be made up of the best parts of several religions, including Christianity, shall we be content to let Christianity take other than the first place? Nay, shall we not bend every energy so to present Christianity to the Japanese that they will see that it is *all-sufficient*, and that they, in striving after that which gives life, will not encumber themselves with that which can result only in death? Japan's crisis is the opportunity of those to whom is committed the treasure which is above price. Christianity alone and Christianity only can bring to the Japanese that true happiness, not only for this life, but for the life to come, which a loving Father wishes them, together with all nations of the world, to possess.

The crisis, the opportunity, the duty, go hand in hand. Hence the reiteration of the appeal for reinforce-

ments by the missionaries of the Union in Japan, and hence the earnest prayer that the appeal be heard, and the Baptist cause in Japan built up to the end that the kingdom of God may be hastened in this land.—*Baptist Missionary Magazine.*

The Year 1891 in Japan.

WE extract the following interesting items from a paper by Rev. George William Knox, D. D., Tokyo, Japan, on the above topic, in *The Missionary Review*, for September, 1892.

THE ELECTIONS.

Upon the dissolution of the Diet a heated political campaign began at once. Ireland itself is not more passionate than Japan. Murders and mobs were many. The turbulent young men found ready employment and seeming immunity. In many of the provinces the authorities and the police were strangely powerless. It is significant that the majority of those killed were of the opposition party, the government adherents taking the lead in violence. This is thought to explain the apathy of the local authorities. The government will be stronger in the new Diet, but no one can foresee the course of events. The warnings are many that the political world contains seismic forces of unknown power.

THE ATTACK ON THE CZAROWITCH.

The great earthquake agitated Japan no more than did the attack upon the Czarowitch. The assailant found no sympathizer; never was the nation more unanimous in sentiment. The attack was taken as an affront to the Emperor of Japan as truly as to the Czar. No western people could have expressed more plainly its detestation of the act of a half-crazed assassin. Yet had the deed something of exceptional significance.

Beneath their soft and friendly manners the Japanese too often conceal passions that only await opportunity to become deadly. Young men walk the street with the mien of scholars; they delight in books, poetry and flowers, and yet are ready with dynamite or knife to destroy men whose opinions cross their own; and with desperate bravery the assassin plans to seal his murder with his own blood, while the populace with indiscriminating praise applauds the suicide as a hero. Self-destruction atones for any crime. So statesmen must surround themselves with guards, and public men are in constant danger of murderous assaults. Nowhere does life seem, on the surface, more contented and sunny, and nowhere is it thrown away with such unconcern. The spirit of old Japan remains beneath the modern garb.

LICENSED PROSTITUTION.

Prostitution is licensed by the government, and sections of the towns and cities are given up to vice without concealment or thought of shame. Parents sell their daughters with the sanction of the authorities, and agents travel through the provinces and return with troops of young girls. The destruction caused by the great earthquake gave opportunity for this traffic and prices ruled very low. At the railway stations agents from these establishments openly seek guests, and the newspapers display advertisements as a matter of course. The sentiment of the people begins to show symptoms of revolt. Years ago some Christians began agitation and formed a Society which is already large and influential. Its membership is not confined to Christians. In several

provinces is has already attained its ends, and even in Tokyo the adverse majority diminishes year by year.

THE ANCIENT RELIGIONS.

The moral condition of Japan continues to excite apprehension. It is apparent that Confucius and Buddha have no reserved forces for the present emergency. "Buddhism," said a priest recently, "is the best of religions, but its priests are the most degraded of their class." The Imperial Government in the summer publicly reprimanded the leaders of the chief sects, but though the disgrace was keenly felt, I hear of no reformation. Whatever moral power this religion may have exerted in the past, it is not now an active influence for good.

Shinto has been proclaimed to be "no religion" by the government itself during the year past. Its rites are declared to be strictly traditional and commemorative, and thus the consciences of Christian officials have been relieved.

Confucianism teaches that benevolence and righteousness are the powers that govern the universe and constitute life. As a philosophy it satisfied the chosen few; as a code of morals it met fairly well the needs of a rigidly conservative society; as a religion its morality was sufficiently touched with emotion to satisfy those who knew neither the true Fatherhood of God nor the personality of man. Its devoted adherents were the bitterest opponents of the opening of Japan. They knew that their philosophy could not continue should western learning prevail, and they foretold thirty years ago the present moral interregnum. They were true prophets, and the young men of to-day know little and care less for the philosophy that ruled their fathers' lives.

CHRISTIANITY.

The nation needs Jesus Christ as Redeemer and Lord; but the rapid advance of the Church has been checked, and numbers no longer increase as a few years ago. The congregations do little more than hold their own, and the story of 1890 is repeated in 1891.

But there is a change for the better. The forebodings of disaster are gone. The Church faces its work with renewed faith and patience, knowing that Japan is not to be won in a brief campaign. It is recognized, too, that the fruits of Christian work are not all recounted in tables of statistics. Christianity has entered into the nation's life and manifests its power. No check to the numerical increase of converts checks the permeation of the nation with Christian life and truth. Already are these the strongest forces for righteousness in Japan, and would remain should every congregation disappear.

If the kingdom of Christ comes with less of observation, still does it come. Never, perhaps, were the congregations more intelligently in earnest. Though the people do not gather so readily in great crowds, still the preaching of the Gospel gains a hearing, and there are many inquirers. From some parts of the country there is especially encouraging news; never before were there so many earnest seekers after the truth, we are told. The Christians continue to give liberally, and their contributions to home missions show no diminution. The number of candidates for the ministry steadily increases.

W. M. S. of the Eastern Synod.

THE Society held its annual session at Watsontown, Pa., beginning October 6th. The number of dele-

gates present was somewhat smaller than heretofore, but the sessions were of unusual interest.

An Executive Committee meeting occupied Thursday afternoon; and a public meeting was held in the evening at which Rev. Kovacs was to have presented the cause of Hungarian missions, but for some unexplained reason he did not appear. [He was sick. ED.] Rev. S. L. Whitmore, of Mifflinburg, Pa., gave a short address, setting forth the needs of the increasing Hungarian population in the mining districts, and iron manufacturing towns of Eastern and Western Pennsylvania; and an exhaustive paper was read by Mrs. L. L. Unger, of Philadelphia.

Friday morning the general business of the Society was begun and conducted with dispatch; but the subjects presented in the afternoon required more consideration and discussion. Five hundred dollars were again voted toward the support of Miss Mary C. Hollowell, and the delegates were reminded that the three years' pledge of $300 per annum was to be completed during the next year. The Corresponding Secretary was directed to write to the proper Board and express the Society's willingness to contribute $600 per annum toward the support of a missionary among the Hungarians within the bounds of the Eastern Synod, if the Board saw best to locate one there; if not, the usual contribution of $300 per annum is to be contributed toward the general Hungarian work.

The Society also directed the Classical Societies to instruct their delegates to the W. M. S. of General Synod which convenes at Reading, Pa., next spring to ask that Society to consider the matter of General Synod Society assuming the entire support of our lady teachers in Japan. Our Society feels that by the next annual meeting it will be able to assume its share of such support, and challenges the women of the other District Synods to assume their share.

Friday evening the audience was greatly disappointed at the absence of Mrs. J. P. Moore who had consented to be present; but an address by the president of the Society, and a short interesting talk on the women of Japan, by Rev. Dr. S. N. Callender, whose unexpected presence was warmly greeted, occupied the time. The repetition of the Lord's prayer, and singing of the doxology by the congregation, and pronouncing of the benediction by Rev. D. E. Schoedler closed the meeting. DELEGATE.

Progress in the Schools.

IT will be interesting to the readers of the MISSIONARY GUARDIAN to learn the progress made in our foreign work, as appears from the statistical table, recently to hand, for the year ending May 31, 1892, as follows:

	Last Year.	*This Year.*
Organized churches . .	11	12
Self-supporting " . .	3	5
Preaching stations . .	17	30
Membership	1630	1733
Baptisms	126	87
Scholars in Girls' School	41	43
" Boys' School	31	109
" Theol. Dept		10
Nat. ministers ordained	6	6
" " unord'ned	7	8
Contrib. for all purposes	$2079.97	$3023.72

It will be noticed that the Girls' School held its own, in the face of difficulties caused by the anti-foreign feeling. This disturbance has happily been overcome, and the prospect of a forward movement is promising for the term opening this fall.

Last year shows 31 students in the Training School, in all departments; this year 119, of whom 10 are in the

Theological Department, and 28 of the remaining 109 are candidates for the ministry.

The increase of 103 in the membership, after the deduction of 5 dismissals and 13 deaths, is encouraging in view of the restraining effect of the anti-foreign feeling, now gradually abating, and the increased and bitter opposition of the Buddhists. This we say, is encouraging as showing the aggressive power of our holy religion, in the face of grave opposition.

It will be further borne in mind that we have been greatly handi-capped in our evangelistic work by the fact of Rev. Dr. Moore's presence in this country. He holds the position of head of this department, and the remaining brethren had their hands too full with their duties as teachers in the Training School to compensate for his absence. This difficulty will be obviated by his return next spring.

Having now succeeded in securing a sufficient teaching force for our Training School, adequate to its present wants, the great work of going out among the people and winning souls to Christ, to which heretofore we have been able to give but a limited attention, being engaged in the necessary preparatory work of raising up suitable native workers, will now tax the energies and resources of the Board. And may God move the heart of the home Church to furnish increasingly the necessary means.

A Converted Sectary.

BY THE REV. JOHN ROSS.

Missionary of the Established Church of Scotland.

A DOZEN miles northeast of the Kaiyuen stands the Customs' gate of Weiyuenpoo. Just beyond the gate lies the imperial forest, forming a triangle of valleys and mountains, each side of which is about one hundred miles long. Three miles south of the gate, sheltered by an imposing mountain forming the southwest corner of the forest, is the pretty village of Maojia, in a picturesque but narrow valley, through which flows a crystal-clear, perennial stream.

A Manchu family, Mao, has been settled there for generations, and after them the place is named. One robust young man of this family owns a farm there which he has let out for years past. With his mother and wife he was a member of a sect of Buddhists who are strict vegetarians. Behind his house stood a family temple before which he regularly performed his necessary prostrations and chanted the prayers of this earnest sect.

Several years ago he was in Kaiyuen on business, and, hearing of a "foreign" religion taught by a native preacher in a chapel, he went to learn what it was. After the others forming the daily congregation went their ways, he waited to speak to the preacher. He remained there a week to learn. Thereafter he returned home with a number of Christian books which he had purchased.

Immediately on his arrival at home he began to preach to his family the new doctrines he had learned. His gentle young wife, who was one of the unfortunates known as demon-possessed, listened with eagerness. By and by she understood the doctrines of salvation, and suddenly cried out, "I am cured." From that hour she never relapsed into that state of "possession" to which she had been a terrified slave for years. The "miracle" caused amazement in the neighborhood, most of the people ascribing it to magic, some, however, saying that only the power of "Heaven" could cure a demoniac.

The immediate family became undoubtingly convinced of the truth of Christianity, and soon were applicants for baptism. The temple services were first neglected, and latterly the temple itself was destroyed. This aggressive step roused the activity of the relatives who instituted a social persecution difficult to endure, which culminated after the baptism of the converts in the firing of this man's house and a year's grain. A pleasing feature of this persecution was not only that the convert was immovably firm, but that he sought no revenge, no restitution of his goods, his only request being that we should take steps to secure the lives of the members of his family.

He was baptized little more than four years ago. The members in that village are now so numerous, hostility is so absolutely dead, and everybody is so well acquainted with the essentials of Christian truth, that the village is known all around as "Jesus' Village."—*The Independent.*

—THE MISSIONARY REVIEW OF THE WORLD for October contains: The Greek Church and the Gospel; Imprisoned for Protestantism; Lengthened Cords and Strengthened Stakes; Anti-Missionary Crusade in Turkey; The Church of Russia; Carey's Covenant; Zarathustra and the Zend-Avesta; Our Indebtedness to Christ for Temporal Blessings; Present Condition of Peasants in the Russian Empire; A Unique Missionary Meeting on the Himalayas; Recognition of Roman Catholic Missionaries; Rescue Work in Western India; Educational Evangelism; Estimating the population of China; Missionary Lectureships; Co-operation between Missionary Boards and Committees; Central Asia for Christ; The Uganda Trouble; Missionary Dress and Food. Funk & Wagnalls, 20 Astor Place, New York.

Horrible!

Next to cannibalism the most terrible practice in the Congo basin is that of human sacrifices on the occasion of the funeral ceremonies of important persons. The richer the family of the deceased person, the more numerous are the victims. Because far up the tributaries slaves can be bought much cheaper than on the Congo, canoe parties are sent for hundreds of miles for the sole purpose of buying victims for human sacrifices. They are blindfolded, bound to a stake in a sitting or kneeling posture. and a single blow of the skillful executioner's knife decapitates them, Though men form the greater number of victims, wives or female slaves are often strangled and thrown into the open grave, or buried alive in it. —*Missionary Review.*

THE Scotch missionaries in the Punjab of India rejoice over a rich harvest of souls. At the station of Sealkot they baptized thirty converts four years ago; but last year the number was already hundreds, and the blessed work is going on increasingly.'—*Missionary Review.*

—A Hindu in India, in answer to the question, "Which of all our methods do you fear the most?" said: "We do not greatly fear your schools, for we need not send our children; we do not fear your books, for we need not read them; we do not fear your preaching, for we need not hear it; but we dread your women and your doctors; for your doctors are winning our hearts and your women are winning our homes; and when our hearts and our homes are won, what is there left us?"

THE CHILDREN'S PAGE.

Thanksgiving Day.

The fair sunny summer is faded and past,
And glad golden autumn is ended at last;
The days of the sowing and growing are o'er,
Of reaping and heaping the rich harvest store.
The ripe rosy apples are all gathered in,
They wait for the winter in barrel and bin;
And nuts for the children, a plentiful store,
Are spread out to dry on the broad attic floor;
The great golden pumpkins, that grew such a size,
Are ready to make into Thanksgiving pies;
And all the good times that the children hold dear
Have come round again with the feast of the year.
Now what shall we do in our bright happy homes
To welcome this time of good times as it comes?
And what, do you say, is the very best way
To show we are thankful on Thanksgiving Day?
The best thing that hearts that are thankful can do
Is this: to make thankful some other hearts too;
For lives that are grateful and sunny and glad,
To carry their sunshine to lives that are sad;
For children who have all they want and to spare,
Their good things with poor little children to share;
For this will bring blessing, and this is the way
To show we are thankful on Thanksgiving Day.

—*Child's Paper.*

One Way to Use Christmas Money.

"QUACK, quack, quack," waddle, waddle, waddle, down they go, searching for the clear waters of the lake, a handsome big drake leading the way. Alas! they must content themselves with drinking from their trough, for slowly but surely the ice is thickening, getting ready for your Christmas skates. What are they? A flock of missionary ducks; two handsome bronze ones, two pure white ones, and two brown ones.

Some duck fancier says: "I never heard of missionary ducks; what kind are they?" Let me tell you. Last year some Sunday-school children were given four pennies each to invest for missions. The Sunday-school was not a large one, and there were only twelve members in the church. They had preaching only a part of the year. How much do you think those four pennies grew into? Sixteen dollars and thirty-six cents!

Their hearts grew large as they invested their money, and planned ways to increase it, and their enthusiasm spread among the grown people so that every penny of the forty dollars asked from that church for benevolence was all paid in. When it was first asked of them no one believed it could be done. When it was done no one was the poorer in purse, and all were richer in their souls, for you must know, children, that sharing what is ours with another doubles our own pleasure.

You would like to know how the children invested their pennies. Some bought ducks' and chickens' eggs, and set them, anxiously awaiting the first peep from the shells. Some girls raised flowers, and sold them at a church festival. Some raised vegetables. One blind girl made and sold bead collars. One friend polished a Manzanita stick into a choice cane. Thus we got our missionary ducks. As I write, the nickels for a new investment lie beside me. This year they put a nickel each into business for missions, and a dime in for a parsonage, for now they have a new minister, and they want to build him a house.

Such enthusiasm has wings like the down on the milkweed seeds, and has blown across the bay. The children there are investing also.

If every one of you will invest a nickel for missions, and give all your profits to the Lord, how many ministers you can send to frontier places! How many churches and parsonages

you can build! Children who are in earnest to be of use in Christ's kingdom can accomplish *wonderful* things! Ask your mothers to help you.

Let me tell you how the Hawaiian women teach their children to give. They hold the baby's hand with a penny in it over the contribution box. The little hand instinctively closes over the penny, the mother gently shakes the little fingers until the penny drops into the box, then she kisses the child and pets the little hand. This she repeats until her child appreciates something pleasant has been accomplished, and thus learns to give.

Children, there are many ways to earn money. The downy seeds of the milkweed are coveted by many for cushions; the deserted wasp and hornet nests are pretty for walls, and many ladies would buy them. If your eyes are open and your heart full of desires to be useful, you can do much in various ways to earn money.

Will you begin now to plan for this? Take a little from your Christmas money to invest for home missions, and see how much sweeter the rest will seem.—*Home Missionary.*

A Missionary Post-office.

"SAY, Hal, let us keep a missionary post-office."

"Never heard of one."

"No reason we shouldn't do it," argued Eugene; and so it was agreed.

"Who shall be postmaster?" was soon settled by Joe being duly commissioned missionary postmaster, and Glen Burn was chosen as the name of the office. Some used stamps were soon cut off a pile of old envelopes, and, all in due time, the first letter came. It proved to be from Japan, and was from Yed Chop Tank, thanking them for some missionary funds received the day before from the "States."

Pretty soon the mail came in again; the brown paper grocery bag in which it came was eagerly looked for around the corner of the bed-post, solemnly unlocked of its bit of red and white cord, and emptied behind a counter which consisted of a wash-stand, and then assorted.

The mail this time contained three letters, all, strangely, in the same handwriting, though claiming to come from widely different localities. The handwriting was, also, wonderfully like that of Master Hal Holliday's; still, that seemed to make no difference to any one, and the pleasure was as great as if they had come from some real Chicago, Washington and London. They all requested missionary information; so, in reply, several copies of *The Soldier* were done up and dispatched. The number of mails a day at Glen Burn was simply astonishing. For an hour a vigorous correspondence with all parts of the vast missionary field was kept up; and then, all at once, the office closed and the postmaster resigned.

Papa Holliday heard of it at night, and voted a salary to the late officers. It turned out that all five of the boys claimed to have held office, of one sort or another. So, ten cents went to the retiring postmaster, six to his assistant, and five apiece to the mail carrier, office-boy and janitor. The next week I saw "Post-office, Glen Burn, 31 cents, Domestic Missions," in the Diocesan paper.

"Never had so much fun in the same time," they wrote their uncle. And so uncle made it fifty cents more; and "fifty cents additional from Glen Burn" came out in the next month's paper. Shortly after, little Lucie came pleading for a penny. "But what did *you* do, little Tot?" asked papa. "I licked the stamps," she explained. She got her cent, but I never saw any acknowledgment of it in the paper. I am afraid it went to old Mother Davis, the candy-woman. — *Young Christian Soldier.*

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Home Missions.

EDITED BY { Rev. D. S. FOUSE, D.D., Rev. A. C. WHITMER.

Let Us See.

"This conviction of helping self was strengthened when the present Superintendent of Missions put out his report. The liberality with which some charges are remembered who have from 150 to 220 members does not meet the approval of the White Pigeon charge, which has only 90 members struggling to keep together."

THE above we find in the *Christian World* of a recent date. It was written by some one from White Pigeon, Mich. After stating what a noble work the people at White Pigeon had done in the erection of a parsonage, and of the fact also that the charge had several times applied to the Board for help but failed to get it, and that the people had now determined to help themselves first, and if anything is left to help others, then comes what is quoted above.

This is not the first time that intimations have been made that the Board is not quite just in distributing the funds of the Church. We believe that some people honestly think so, and honestly make these strictures upon the action of the Board. Let us see, now, how this matter stands.

In determining the liberality of a mission, as compared with a charge, we dare not rest satisfied with what a charge may pay or what a certain mission may pay; but we must take into consideration the difference of cost between the two. From what we know of White Pigeon we suppose the average cash per member to keep up all Church dues is not more than $6 00. Why this small sum? Simply because White Pigeon is a small village, and in addition to the regular salary a minister gets quite a respectable sum. In such a place the $450 salary which the minister gets is just as much as $800 at Columbus, O., because then, to pay the salary and keep up expenses the members last year averaged $7.50 per member, and many of these are poor working girls. At St. Joe, Mo., the average paid per member to keep up running expenses was $13. If White Pigeon were to pay at that rate (and it might, if it were determined to do so), what might it not do? At Ft. Wayne, to pay all expenses, such as a city assesses against church property, and to pay the pastor, the sum of nearly $1500 must be raised which means an average of more than $7.00 per member. Every one knows, moreover, that to build a church or parson-

age in a city costs vastly more than in the country, even if no better building is erected.

But why shall the man at Columbus have a salary of $1000 and the man at White Pigeon only $500? This seems unequal indeed. But see, at Columbus a missionary cannot get a house for less than from $25 to $30 per month, which at once cuts the salary down to below $700. Then it cannot be denied that beef, groceries of all kinds and many other articles are much higher in Columbus than in White Pigeon, so that there is little difference in the salary after all. Then, it must be remembered that when a man takes charge of a mission in a city he has absolutely nothing except his salary. He cannot expect any marriages, neither donations. He is shut down to the bare salary. Every man who takes charge of a city mission learns these facts very quickly, and for that very reason it is hard for the Board to hold its men in the mission fields, although it may seemingly pay good salaries.

We deem it proper to make these explanations, as some may think that the Board is really extravagant. If the Board pays such large salaries and the missionaries get such extravagant allowances, why is it that the Board must plead and coax in order to get men for its fields? If these wages are so enormous, why do not more of our men offer themselves for these places? We rather guess that when they apply a little mathematics to the very large salaries, they find that they vanish into thin air, and the $500 or $600 country salary is about as good, with an easier field. F.

A Happy People.

As is known the mission at Williamsport, Pa., lately became self-supporting. The pastor, Rev. Lewis Robb, addressing his people, says:

Oct. 1, 1892. This is an interesting date to our congregation. Why? It begins the time of our self-support. The Home Mission Board was very kind to us in granting us aid. We thank them for it most heartily. We can now pay our own way. We looked forward to this day for a long time. It has come, and thanks be to a kind Heavenly Father for bringing us hitherto. Now, brethren, we have been helped, let us help others to where we are. The whole Church rejoices in our triumph.

The German Board of the West.

This Board represents the Central Synod and the Synod of the Northwest. Its last yearly report to the Synods states that they have been able promptly to pay their missionaries, but laments that the Synods have not yet reached the desired average of 25 cents a member for missions (with the gentle hint that many pastors and congregations have not tried to reach it).

Of 32 missions under this Board, 4 became self-supporting during the year. Few changes in the roll have been made, and the work has prospered.

The amount received from missions was: from the Central Synod, $2942; from the Northwestern Synod, $3505.

The Central Synod requests pastors to use renewed efforts to bring the average up to 25 cents a member, and the Classes are requested to see whether this has been done. The congregations are requested to hold missionary festivals and harvest thanksgiving festivals, with collections for Home Missions, and the Easter offerings also shall be for this object.

These Synods have a separate Church-

building Board, but with such limited means the Board cannot do much, having received from the two Synods only $1744. The whole sum in their care now is $15,682. The Central Synod directed that the offerings of the congregations and Sunday-schools at Whitsuntide shall be for church-building.

Medical Missions.

The Fleming H. Revell Company, 30 Union Square, East New York, has lately published "Medical Missions: Their Place and Power," by Rev. John Lowe, Secretary of the Edinburgh Medical Missionary Society. Nearly 300 pages. Price, $1.50.

This work, bearing brief but emphatic witness to the need of medical missionaries in Japan as well as elsewhere, we commend to our readers.

After speaking of medical missions as one of the Saviour's methods of reaching men, two-thirds of His miracles being healing, and having by command emphasized the healing of the sick (Matt. x. 1; Luke x. 8, 9) the author discusses the sphere and scope of the medical missionary, namely, he must be truly an evangelist, thoroughly educated in medicine and surgery, and sent by the Church. Several interesting chapters discuss the value of medical missions, illustrated by results in China, India and elsewhere; and a chapter is devoted to the qualifications, training and position of female medical missionaries. After a chapter on the history and progress of the work done by the Edinburgh Medical Missionary Society, the book closes with an earnest appeal to young men to give themselves to this holy calling in the spirit of Luke ix. 2–6.

Medical missions have long claimed the attention of the Church, and they have won the confidence of the Church more and more as experience has taught us their great value in furthering the Gospel.

In the *Reformed Missionary Herald* and later in the MISSIONARY GUARDIAN the editor has repeatedly given articles on this important subject; and now the matter has new interest for our Church, because our Board of Foreign Missions has in mind the sending of a medical missionary to Japan.

Synod of the Interior.

THIS, the youngest of our Synods, met at Lisbon, Iowa, Oct. 19th, 1892, and remained in session over the following Sunday. It was the most interesting and the most largely attended of any meeting this Synod has held. No less than seventy were present from the different charges. The Woman's Synodical Missionary Society held three sessions, full of interest and calculated to encourage the ladies in the missionary work of the Church. Rev. J. P. Moore, D.D., and wife were present, as was also Mrs. M. E. Whitmore, of Frederick, Md., the President of General Synod's Woman's Missionary Society. These persons added very much to the interest of the Synod, and greatly increased the missionary spirit. The Synod voted to pay an average of *fifty* cents per member for home missions, *three* cents per member for the Hungarian work, *five* for Church Extension. The foreign mission cause was strongly commended to all the Classes, and they were urged to support the good work as liberally as possible. In addition to the missionary apportionments, other items of church work came in for their share of help, so that the apportionments in this Synod will reach nearly *eighty* cents per member, much higher than in any other Synod.

The Ladies' Society made liberal provision for the work during the year. The Synod occupies missionary territory, and much of the Synod's time was taken up with missionary matters. On Friday evening the ladies held a public meeting. This was largely attended, and the offerings amounted to $27.10. But a full account of the ladies' work will doubtless be furnished by one of their number. On Sunday evening Mr. and Mrs. Moore spoke. For this meeting the large U. B. church was procured, and not less than 600 persons were present. The offerings on this occasion amounted to $193, and with $10 that came in afterwards the amount exceeded $200. We must say that we never attended a more interesting meeting of Synod. F.

Be Careful of the Name.

THE title of what is commonly called the Bi-synodic Board is almost the same as that of the General Board; and the sameness may occasionally lead to trouble unless to the title is added the name of the treasurer or some other officer of the Board.

The charter name of the District Board is as follows: "The Board of Missions of the Reformed Church in the United States;" and the charter name of the General Board is: "The Board of Home Missions of the Reformed Church in the United States," the word Home being the only difference. For this reason something should be added to make the distinction more definite, especially in wills, notes, deeds and other important papers. The easiest way, perhaps, is to name the treasurer: "I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, whose treasurer is Charles Santee (or, if for the other Board, whose treasurer is John J. Nissley) the sum of ——— hundred dollars for the general work of said Board (or you may say: For a Church-building Fund).

It is not necessary now to raise the question which is the older charter, why this very general name was given or whether one or other title might be changed; it is enough for the present to see the danger of such likeness of title and to avoid that danger by the addition of something distinctive.

It is very important that persons writing a will or deed or other legal document should be most careful to use the correct title of Boards and other bodies; and to this end they should inquire of persons who can give clear and certain answer in the matter. Many legacies fail at this point.

The Second 1000 Fives.

The following are the contributions to this Fund for October:

E. S. Hassler and R. C. Gumpert . . .	2
Irwin Charge, Rev. D. A. Souders . .	10½
N. A. Ernst, Robertsville, Ohio	1
Cleveland Mission	8
W. M. S. Synod of the Interior	8
Synod of the Interior	18½
Lisbon charge	3
Previously acknowledged	205½
	256½

This number is on the second thousand. F.

Missions in the Lesson.

Did you notice how much of the late Sunday-school lesson was on missions? And did you take wise advantage of this? Did you bring these lessons home to the class? When speaking of the first Christian missionary, did you turn the thoughts of your scholars to the first missionaries in various lands in modern times? And did you a week later analyze Paul's

missionary sermon? And then a week after that did you explain to them the meaning of Paul's turning to the *Gentiles?* Did you tell them that we are the Gentiles?

Oh dear teachers of God's little ones, how many missionary lessons were ready for your use! And how much your children needed them!

Ground Broken.

The eleventh Reformed church in Baltimore, Md., has been begun. Ground was broken for it a few weeks ago at the corner of Guilford Avenue and Twenty-third Street. The mission is in charge of Rev. C. W. Levan. The congregation is not yet organized, but the way is preparing for this interesting event.

The lot selected is a very fine one, the gift of a gentleman whose name is withheld by request. The building now begun is only a chapel, at the rear of the lot, fronting on Twenty-third Street.

Another Word about Them.

SIX years ago we began raising these Church-building Funds, and now we have twenty on record. Over a year ago a Tract on the subject was published and widely circulated, and the fruit is beginning to appear. Nearly eight hundred pages of it have been sent to pastors and to people, with about three hundred letters at various times. Some months ago a leaflet was published, giving a complete list of Funds, in the hope of awakening greater interest in this important branch of our work; and many personal appeals have been made. The only way to get money from people is to ask for it, with a good reason for the asking.

Several more Funds of $500 each have been definitely promised, but they are not reported until paid.

You may pay the $500 all at once, and you should do so, if possible; or you may pay it in several payments at your own convenience. If it is not possible to spare $500 during your lifetime, then provide for a Fund in your will by adding: "I give and bequeath to the Board of Missions of the Reformed Church in the United States the sum of $500 for a Church-building Fund."

If your dear child who died some years ago were now living, how cheerfully you would spend $500 upon him (or her); but since this is impossible, let that child speak and work in missions, through your gift, given in the name and memory of the child. What a tender thought, surely pleasing to the dear departed!

Nearly all our Funds are now either out or at least promised, and it is important that more be now gathered in, so that the Board can do in the next three years what it has done in the past three years. We must have a supply in the treasury for future calls that are sure to come.

One day I wrote to him (and also to her) as follows: "About a year ago I sent you our Tract on Church-building Funds, giving a full explanation of their use and usefulness, and now I send you the latest information on the subject, a leaflet giving a full list of the twenty Funds now on record. I do this in the hope that you may establish such a Fund bearing your own name or that of some loved one."

With that I stopped, wisely, no doubt; but I would like to have added the following: "I trust that you will feel the responsibility of this call. God has given you large means; but you are only His steward, accountable

for putting your Lord's money to the best possible use. Hide it not in the narrow napkin of self, and lay it not up for moth and rust, but invest a due part of it in His own sacred work of saving souls."

Many of the Tracts and leaflets have been sent to busy men and women who unfortunately may not give them due attention. It is easy to throw Tract, leaflet, letter and conscience into the waste-basket; but God sees it all and He will duly call it out into the light of judgment. I beg you to heed these calls, for they are weighty.

One year ago the Synods directed the Classes to give the Tract on Church-building a wide circulation, and last spring most of the Classes "adopted" this request of the Synod, but the record shows that scarcely a dozen pastors asked for copies of it for circulation, or gave the names of persons to whom the Tract should be sent.

I would like to have given this article a more cheerful ending, but the matter may be much brightened by pastors and others taking earnest hold of this work and prudently cultivating the rich field around them. Many of our people have not only wealth, but also willing hearts, but it has never occurred to them either to give a large sum now or to remember the Church by will. Challenge them to this end.

When the Board has promised a loan of $3,000 for a church in Baltimore, $3,000 for a church in Roanoke, Va., and $1,000 for a church in Astoria, Ore., what does all this mean? It means: 1) there is something going on in the mission field; 2) when all these Church-building Funds have been taken out the treasury will be almost empty; 3) we must have new Funds to take their place, so that we can meet new calls when the need is greatest.

Income for October.

Treasurer Charles Santee reports the income of the General Board as follows:

For home missions	$1345.18
For the Hungarian work	511.06
For Harbor Mission	262.52

Then he adds: "The treasury is overdrawn, $1720.68; orders unpaid, $100." This means that on November 1st the Board was in debt nearly $2000; and by January 1st, 1893, we should have $9000 in the treasury. To this end let our friends make active efforts.

The Third Convention.

The Missionary Society of Juniata Classis held its third yearly meeting in Martinsburg, Pa., in October, 1892, the opening sermon being preached by Rev. Dr. W. C. Schaeffer. Twelve Societies sent delegates. Officers for the year: President, Rev. F. M. Line, Everett; Vice-President, Mrs. L. B. Reifsnyder, Altoona; Recording Secretary, Miss Bessie Brewster, Huntingdon; Corresponding Secretary, Mrs. C. U. Heilman, Alexandria; Treasurer, Mr. G. L. Freet, Altoona.

The treasurer reported $443.48, contributed for the seminary building in Japan.

The following topics were discussed: How can the Missionary Interests of Juniata Classis be best Advanced? The Element of Prayer in the Work of Missions. What is the Reward of True Devotion to the Cause of Missions?

It was generally felt that some definite work should again be undertaken for this year, and raising a Church-building Fund was adopted as this work, to which a number of pledges were made. Such a Fund would be an honor to the Classis; and the new missions within the Classis should now

be an additional motive for earnest work.

The officers of the Society are to prepare suitable blanks for uniform reports from the congregational societies; and each congregation is asked to organize a Missionary Society.

An address on foreign missions, by Rev. Dr. S. N. Callender, closed this interesting convention. The next meeting will be held in Alexandria, Pa., September, 1893.

Received and Paid Out.

Mrs. S. E. P. Mosser, treasurer of the W. M. S. of the Eastern Synod, reports total receipts for the year ending Oct. 6th, 1892, $2288.53.

The expenditures were as follows:

To Geo. B. Peabody, lecture at Harrisburg	$10 00
To special contribution to Hungarian Missions	100 00
To annual contribution to Hungarian Missions	300 00
To annual contribution to Mission at Steelton	300 00
To annual support of Miss Hollowell	500 00
To various Home and Foreign objects, Treasurers Cl. Societies	636 50
To various special objects designated by the donors	209 61
Remaining in Treasury	232 42
	$2288 53

At the Eastern Synod.

THE Eastern Synod, meeting this year in Lancaster, Pa., was heartily in sympathy with the work of home missions, and without a word of doubt or hesitation assumed its apportionment of $15,000 for the support of missionaries and $2,500 for church-building. These amounts were apportioned among the Classes, and the Board trustfully looks to these bodies to secure the full payment of their respective amounts. Oh for an earnest purpose on their part! The Synod has no money; and the Board with great anxiety looks to the Classes for its funds. The Classes are nearer the people, and almost everything depends on the spirit of the pastors and elders who at the meeting of Classis assume the apportionment.

The Superintendent, after reading the yearly report of the Bi-Synodic Board and laying before the Synod the report of the General Board, appealed to the Synod to urge the full payment of the various apportionments for this work, especially in view of new work lately enrolled and more under consideration.

The report of the General Board forms an epoch in our missionary history, namely, it is the first report to this Synod under the new order of things; and an appeal was made to Synod to stand faithfully by the General Board in order that the unification of the work may prove successful.

The Eastern Synod having apportioned $15,000 for missions among its 89,000 members, makes an average of less than 17 cents to each member. Of course there are other interests to be supported, but is it possible that the Eastern Synod will fail to raise its $15,000? Then, too, our hope is quickened by the fact that during the year past these 89,000 members gave for benevolence an average of $1.33 a member, and the report on the state of religion said that the offerings for benevolence this year are four times what they were ten years ago!

It is proper in this connection to state that while the Bi-synodic Board asked for $2,500 for church-building and the General Board asked for an apportionment of 5 cents per member for the same purpose, the Synod was not able to do both things, at least thought it unwise to assume more than

probably could be raised; and so the Committee on Missions recommended that $2,500 be apportioned among the Classes, and the income to be equally divided between the two Boards. Such an arrangement is necessary for the present; and it is not asking too much to expect the full payment also of this item.

The Eastern Synod without a word of opposition assumed $1,100 as its portion of the $2 200 asked by the General Board for Hungarian missions and, considering the importance of this new and growing work, the Classes will doubtless approve this action.

The death of Elder William H. Seibert having made a vacancy in the Board of Missions, Elder D. S. Keller, of Bellefonte, Pa., was elected to fill the unexpired term of one year. Elder Keller is an experienced lawyer, and is needed in the Board; and having some years ago served a term in the Board, he will be all the more useful there now.

—How hard it is to keep what has been gathered in some of our western towns, is illustrated by the statistics of the mission at Wichita, Kansas. Rev. J. W. Love in his six years' work has added 169 members, and yet the membership to-day is only 112. The removals have been so many.

—The Spirit of Missions, the missionary monthly of the Protestant Episcopal Church, is sent free to every minister of that Church, and the cost is paid half and half by the two Boards, Home and Foreign. The object is to bring their work before the clergy.

—At the meeting of the W. M. S. of Philadelphia Classis in Philadelphia in October, the delegates reported good progress in the collection of funds to meet the pledges for Hungarian work, Steelton mission, and Messiah and Calvary mission in Philadelphia. An interesting report was made of the Synodical W. M. S. meeting at Watsontown. Several pastors present made addresses.

—The quarterly meeting of the Executive Committee of the W. M. S. of Schuylkill Classis was held in October in Reading, Pa. The principal item of business was the pledge of $500 for foreign missions, home missions and Hungarian work. A suitable minute was adopted on the death of Miss Emily Lenhart, a member of the Executive Committee. Several addresses were made at the public meeting.

This and That.

—The mission at Plymouth, Ind., erected a parsonage near the church, and pastor Rothenberger is comfortably housed therein. This is a much needed improvement.

—The people of the Du Bois mission erected a fine parsonage, and Rev. Crum now feels quite at home in his comfortable and very pleasant quarters.

—Rev. A. S. Dechant, took charge of the mission at Abilene, Kansas, a little more than two years ago, and since that time the debt on the church property has been reduced more than a $1,000. This is the evidence of substantial progress.

—At a late meeting of the Consistory, of the Ft. Wayne mission under the pastoral care of Rev. A. K. Zartman, it was determined to build the main church next year. The cost of the structure is not to be above $16,000. This will be a hard pull for this devoted band, but we have faith in that people and expect to see the work carried along vigorously.

—At Fairview, Kansas, the new parsonage is erected, and pastor Remagen has taken possession. A debt of some hundreds of dollars remains on the building, but we have the assurance that by another year this will be wiped out entirely.

—During the past summer, pastor Novinger, of the Hiawatha, Kansas, Mission, repaired and enlarged the parsonage and greatly improved and beautified it in every way. About the time this work was done the pastor and three of his children were taken down with that terrible disease typhoid fever. The pastor was very near death's door, but we are glad to state that all are now on the way to recovery.

—In a letter from Rev. Seeman of the Columbus mission, we are informed that immediately after the action of the Board the lot was purchased in East Columbus and that the mission is setting about vigorously to gather the funds during the winter, with a view of erecting a chapel next summer. May the great Head of the Church prosper these people in their efforts for the accomplishment of this good work.

—By the late action of the Board, Athens and Factoryville up in Michigan are to be made a mission on April 1st, 1893. In the mean time Factoryville has made arrangements and will erect a church building next spring. That is right. May Athens go and do likewise.

—By the action of the Board the St. Joseph Classis is requested to attach an additional congregation, if possible, to Plymouth, so as to make it self-supporting. We hope this can be done. Such consolidations should be made wherever possible so as to strengthen the mission and at the same time relieve the Board and thus enable it to help elsewhere.

—Maquoketa, Iowa, is a very lively, thriving town of 5,000 people on the Maquoketa River, in Jackson County, Iowa. Within a few years no less than fourteen families of our Church have moved into the town from the two country congregations near by. Steps must be taken for the organization of a congregation in town.

—The pastors in the northern portion of Illinois Classis are calling upon the Board to establish an English mission at Freeport, while Rev. Frantz is urging that steps be taken as quickly as possible to commence work at Taylorville and Blue Mound in the central portions of the Classis. Thus the work expands continually.

—Sunday, October 30th, we visited our mission at Sioux City, Iowa. It was our first visit to that thriving city of northwestern Iowa. In 1880 the city had a population of 7,000. In 1892 the population is nearly 45,000. It is not as compactly built as many other western cities, but when all the territory now embraced within the limits of the corporation is fully occupied the population will be 200,000 at least. We found our young pastor, Rev. P. E. Zartman, busily engaged at work in the mission. The congregation in the city is small, but pastor and people seem to think that there is something good in store for them in the future. We believe there is. Work is needed as well as a strong faith and when these are properly combined then success is assured. We still have strong faith in the success of that mission. F.

Sad but Noble.

Less than a year ago Miss Ida Neiman of Tipton, Iowa, departed this life. She was one whose very soul was in the work of the Church, even as her faith was strong in her Saviour.

In the midst of the cares of life the Master called her to come up higher. At the time she was treasurer of the W. M. S. of the Synod of the Interior. Her heart was in the work. A short time before her death she sent her gold watch and chain to her pastor's wife as her last and dying contribution to the cause of missions. How sad and yet how noble! When the W. M. S. of the Synod met at Lisbon, Iowa, this watch was offered as her last gift. It was very sad, the presentation of this gift to the Society, and yet we could not but think what a beautiful and noble example this for us all. Oh, if we could but realize that the gold and silver belong to the Lord! Like the precious ointment of Mary, this gift will be a reminder of her, because in giving it she did what she could. F.

Travel.

—A pleasant Sunday in October was spent in addressing the three Missionary Societies and congregations of Rev. W. A. Long, near Martinsburg, Pa. The Societies were organized about a year ago, which is another hopeful sign of the times; and they listened with evident interest to the story of our present growing work among English, German and Hungarian Reformed, which now calls for more money and men than ever before.

—A few days were lately spent in Bedford County with Revs. Line, Glessner, Hetrick and Stover, quite a nest of young men just from the Theological Seminary and now in their first fields, all in Juniata Classis and even close neighbors. What an interest attaches to these first pastorates! "I have written unto you, young men, because ye are strong," says the venerable John. But, alas, these pastoral charges cannot grow. Their young people hasten to the larger towns and cities far and near, and the work of the Church is to give them a spiritual home there—very often in a mission. To watch and direct this important work is the duty of the Board of Missions, and to give it large and cheerful support is the duty of the Church.

—It was pleasant, while attending the Sunday-School convention at Imlertown, Pa., in the charge of Rev. S. C. Stover, to notice the attentive listening of old and young to the story of our home and foreign work.

—A pleasant hearing in November, before the people of Rev. H. Ditzler of Taneytown, Md. Here the whole congregation is considered a Missionary Society, and six young collectors gather in offerings from all who will give them, reporting at a missionary service held on the first Sunday evening of each month. This plan is both simple and effective.

Notes.

—The call for $2200 for Hungarian work means that a third man is to be called from Hungary to aid Rev. Kovacs and Rev. Jurany. All the Synods have made noble pledges, and the Board will now feel justified in taking a step forward.

—The German Synod of the East has authorized its Board of Missions to make a yearly reduction of appropriations as follows: 10 per cent. on apportionments less than $500, and 15 per cent. on those of $500 and over.

—You will recall that Rev. D. A. Winter, Prospect, Ohio, is trying to gather from the Church at large one million of canceled postage stamps, the sale of which will bring in a nice sum for Foreign Missions. It may interest you to know that up to Septem-

ber 1st, 1892, he had received 375,000 stamps, a little over one-third of a million.

—How can I make the most of my life—not for my ease, not for a name, not for any selfish or temporal end—how can I best reach the great end of all true living, the glory of God and the good of men? This is a thought that well deserves attention at the close of the year, when we are about to step into the New Year.

—Some time ago the Missionary Society of Fleetwood, Pa., boiled eleven gallons apple-butter from apples given by farmers who had more than they could well use. May not others turn this hint to account?

—The Willing Workers Society of St. Luke's mission, Lancaster, Pa., pastor Lichliter, celebrated its eightieth anniversary last month. The Society has doubled its membership this year, and has enjoyed a large income.

—The Board is grateful to the ladies of Third Street Church, Easton, Pa., pastor H. M. Kieffer, D.D., for a box of clothing now on its way to the Pacific Coast for Rev. J. G. Biegert, Seattle, Wash.

—The editor begs pardon for the non-appearance last month of an interesting item from Shamokin, Pa., giving an account of a foreign missionary service held in September, with addresses by pastor Schneder and Rev Dr. H. H. W. Hibschman.

—At the home missionary meeting of Ohio Synod, the following crisp topics were discussed: The field, the force, the fruits, the funds.

—A lack of money for our missionary work is of course a painful fact, but we must not think that this is true only of ourselves; the *Church at Home and Abroad*, the missionary magazine of the Presbyterian Church, speaks of the alarming state of their treasury, so great is their shortage. Look over the fence, and you will see weeds in other people's gardens.

—The German Board of the West lately met and organized for the year. Rev. M. G. I. Stern, president; Rev. M. Vitz, secretary; Rev. C. Baum, treasurer. The Board found it necessary to pass a resolution forbidding its missionaries making collecting tours without leave of the Board.

Hungarians.

It will be a surprise to many to learn that many of the Hungarians now coming to the United States are members of the Reformed Church. In spite of the prejudice felt for them, the Hungarians are a brave, heroic, liberty-loving people. Their struggle for freedom under the leadership of Louis Kossuth forms one of the most dramatic and interesting series of events in history.

The Reformed Church of Hungary has 5 synods, 1,812 ministers, 2,003 congregations, and 1,276,460 members. It is more than six times as large as the Reformed Church in the United States.—*S. S. Treasury.*

Topics for Five-minute Talks.

Raise the whole apportionment.
The relation of the two Boards.
Larger giving for new work.
The Hungarian work.
Why send a man to Tyrone?
Twenty Church-building Funds.
The MISSIONARY GUARDIAN.
The work of the past year.
The new treasurer.
The South and the West.

No.

"Are we not entitled to the appropriation for the time we were without a pastor? We had service every Sunday and had to pay our supplies."

So the Consistory asked. The answer was no. An appropriation is voted for the support of a missionary, and ceases with his services. This is the unvarying rule of the Board, and this helps to make missions more prompt in calling a pastor. Besides, it can seldom work hardship to the mission, for they generally pay less to the supply than to the regular pastor.

—Thirty-two years ago we had nothing in Cleveland, O., now we have nine German Churches and one English. Several of the German churches, as well as the English church, are missions.

—The American Baptist Missionary Union have this year sent out 52 missionaries to the foreign field, besides 29 others who were home on furlough. What an inspiration—one a week! These go to Burma, Assam, India, China, Japan and Africa.

—Of the four copies yet in existence of the original edition of William Carey's pamphlet, "An Enquiry into the Obligations of Christians to use means for the Conversion of the Heathens," one is in the Foreign Mission Library of the Divinity School of Yale University, one of the best missionary libraries in the country, having about 2500 volumes.

—At the last anniversary of the Edinburgh Medical Missionary Society, Mrs. Bishop (Miss Isabella Bird), the remarkable traveler and author, stated that in two years of travel in central Asia (Thibet, Persia, Turkey in Asia), from which she lately returned, she had seen forty-one medical missions, and she gave her unqualified testimony to the value and power of every one of them as an evangelizing agency.

—The four points of his excellent missionary address were: 1) we have done much in twenty years; 2) we are now asked to do still more; 3) we are well able to do more; 4) let us do more.

—The changed missionary sentiment of our Church is seen in the new Hymnal as compared with former Hymn books. The large number of missionary hymns is evidence of a new life in the Church.

SUCH letters as the following, just received, add exceedingly to the significance and value of the gifts: "Enclosed please find a draft for sixty dollars for mission work of the American Board. May your work not be hindered for the want of means. This is a thank-offering for God's goodness to me in the past year. I am a feeble old woman, nearly seventy-five years of age, and what I do for the cause of Christ must be done soon. May the knowledge of the Lord soon fill the whole earth, is the prayer of your friend.—*Missionary Herald.*

Christmas Bells.

What say these Christmas Bells
With their heavy iron tongues?
'Tis thus their merry clappers ring,
"Gloria in Excelsis." They sing:
"Joyous hearts, awake to gladness;
Aching hearts, forget your sadness;
Hearts estrang'd, cease to be parted;
Virtue, mourn not broken hearted;
Poverty, forget your sorrow,
Dream to-day of joy-to-morrow.

"Wake, proud wealth and feel for others—
Help your toiling, care worn brothers;
Learn how healthful is the pleasure
Taking grief from o'erfilled measure;
Know that wealth on want attending
Ever find a happy ending.

"Let Christ's love all anger banish;
Let foul vice discourag'd vanish;
Let fear fly, returning never,
And fond hope attend ye ever."

Ring out, ye Christmas bells,
Once again;
Send forth your holy spells
Over the plain;
For an angel's voice is singing
In your glad strain. *Snell.*

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Editorial Notes.

—The receipts for the month of October were $1493.65. This is an excess of $139.66 over those of the corresponding month of last year. But it is still less than the current expenses of the Board. It remains for the last two months of the year to show whether the receipts of the year 1892 will be sufficient to meet the cost of our foreign work, or whether there shall be an increase of our indebtedness. The last two months of last year show light receipts; and we earnestly trust that the last two of this year will show large receipts, and thus save the Board the embarrassment of increased shortage.

—We are aware of the fact that some of our ministers make it a point to make at least one contribution to foreign missions each year. Will they please refer to their memorandum books and note when they made their last remittance. Please notice also, whether the remittance was a contribution made by the congregation, or by a comparatively small band or society of earnest workers. Has the congregation, as a body, made a contribution within a year?

—The letter from Miss Poorbaugh, on another page, will be read with lively interest by the children, and those of a larger growth as well. We wish they could see a "Souvenir of the Sea" sent us by Kittie Poorbaugh. It is made of mounted specimens of Japanese sea-weed. It is exceedingly beautiful, one of the prettiest things of the kind we have ever seen. We are satisfied that hundreds of our ladies would be glad to lay one of them on their parlor tables. Miss Poorbaugh's offer to supply sea-weed, at the nominal cost she mentioned, must not be taken to apply to the beautiful "Souvenir." The postage on one of them would materially exceed the price she named. We are already asked to secure, if possible, thirty of them for which twenty-five cents each is offered. We have asked Miss P. to send us in a few pounds of those beautiful sea-weeds in bulk. Should we receive it, we will ask some of our Ladies' Missionary Societies to mount them and dispose of them, the proceeds to be applied to the benefit of our Girls' School in Sendai.

—Since the opening of the new term of our Training School, on Sept. 12th, we have received the names of three students to be assigned as beneficiaries to home patrons. We have hastened to apprize the patrons of the names of the students assigned to them. Rev. Schneder says he hopes to be able to send us four more names by an early mail, and the photographs of those already named.

—Our missionaries are distressed in not being able to receive all the young men applying for admission into our institutions, in consequence of the exhaustion of the appropriation the Board was able to make for this purpose. New applicants are not assigned to home patrons. Experience has taught the necessity of holding them as probationers until their true character as Christians, their sincerity and capacity have been tested and assured. During this probationary period, they are supported by an appropriation for this purpose. It is this appropriation which is exhausted, that is, all are already upon it which it will sustain; and still others are applying who cannot be received unless special provision can be made. One of our mis-

sionaries has made himself personally responsible for one such applicant, until he can be provided for by the Board, or some large-hearted Christian patron.

—In speaking of one of our candidates for the ministry, Rev. Schneder says: "His age is 29. He is married and has one child. He has a good education, and spent the last few years in teaching in the Lower Middle School (which corresponds to the American High School). He became a Christian about a year ago, and has had to endure much persecution. He spent the last few months of last school year in Sendai. While here he has done much Christian work, and has had charge of the main Sunday-school during vacation. He is in charge of a preaching place in Sendai." He is now in the Theological Department in the Training School.

—Of another one he says: "His age is 22. He is in the first class in the vernacular Theological Department. His native place is the vicinity of Niigata. He is a young man of very decided character, and is very strong in his desire to preach the gospel. He is well educated in certain directions, he having once passed an examination for entrance to the Military College at Tokyo." So it will appear that we are getting a very desirable class of educated Japanese youth into our institutions. Rev. Schneder further says: "We have a large increase in our numbers. The School seems to be popular with the public generally, the Buddhists of course excepted; and the native Christians, not only of this vicinity, but throughout the Empire, seem to think highly of the School."

—Of still another student he says: "His age is 23. He is a young man of medium height and slight build. His native place is the vicinity of Niigata, one of the open ports of the country. His natural talents are apparently good, and his education is fair. He, after nearly finishing the Lower Middle School, spent several years in study in Tokyo. Then he returned and spent last year in teaching Japanese and Christian literature in a Presbyterian Mission Girls' School. He became a Christian nearly six years ago. Since that time he has had a desire to preach the Gospel, but on account of the strenuous opposition of his father, he was hindered in his purpose until this year. During the year while engaged in teaching, he went from place to place doing Christian work. This fall he came to our School, and was admitted to the Theological Department. He will take the Japanese course, which covers three years, the same as the English." Our students are being trained and exercised in Christian work, while pursuing their studies.

—We are sorry to learn that one of our beneficiaries, at Rev. Schneder's writing, Oct. 6th, was critically ill of typhoid fever. His recovery was uncertain, though there was more room for hope than there was a few days previous. He is the beneficiary of Rev. Dr. J. I. Good, Reading, Pa., and his name is Nagashima Tōzō.

—By the same letter we learn that it was the arrangement for Rev. Hoy to meet Rev. H. K. Miller in Yokohama. The Japanese teachers and students were awaiting his arrival with eagerness. The readers of THE MISSIONARY GUARDIAN have already been informed in the Church papers of the safe arrival of Bro. Miller on the 13th Oct. Rev. Hoy had, in anticipation of his arrival, made arrangements to receive him into his house.

—We would be glad to show to the mothers and sisters in our Church the

photograph, recently sent us, of Miss Gertrude Blanche Hoy, aged six weeks. She is a healthy-looking, plump little darling. May the Father above bless and keep her!

—Rev. Hoy, in a letter of Sept. 15th, tells us that a few weeks previously he had made an extended evangelistic trip into the northwest, covering about 350 miles. He promises us an account of his tour when the pressure of engagements incident to the opening of the fall term of the School is over, and adds, "Our evangelistic work is branching out. By the time Bro. Moore returns, we shall have 'planted' such a work as will delight his earnest soul to superintend. Yes, the Gospel of Christ will be carried into all parts of the North. We are in the first week of the new school term, with more than 150 students. There are some new students for the Theological Department. After things are settled I will send you information as to numbers, work, etc."

—It would be a great relief to the finances of the Board if the Church by a concerted effort would cancel the embarrassing indebtedness. It draws from its limited resources some $600 a year for interest. The partial efforts which have heretofore been made for its payment have resulted in but little more than paying the interest and discounts. We are apprized of one earnest brother who is willing to pay $500 to a concerted effort which would result in its entire extinguishment. Are there not others in the Church who will join this brother in the removal of this obstruction in way of our progress? We would be very happy to hear from them.

The Sunday-school Missionary.

THE readers of THE MISSIONARY GUARDIAN will have noticed in the church papers, a plan by which the Sunday-schools of our Church may be enlisted in practical foreign missionary work. Rev. H. K. Miller, our new missionary, is to be the Sunday-school missionary. They are to provide for his support. The amount necessary for this is to be divided into sharse or blocks of $5 each. The number necessary for this is three hundred, and each school is expected to take one or more of these shares, to be paid each year on or before April 1st. But it is to be distinctly understood that these shares or blocks are to be extra contributions over and above what the several schools have been giving heretofore to our foreign work. There are a little over 1500 Sunday-schools in our Church, so that it will require only one-third of them, with one share each to make the plan a success. But already a number of the Schools are taking more than one block. We have just about made a beginning of the list, and while its growth is not as rapid as we would like to see it, yet it is growing, and we hope to receive the necessary number before long.

A Letter for the Children.

Dear Children:—When vacation is over and we've all been at work long enough to begin to be tired again, don't you think it helps one to recall the good times one had in the long summer days? I find it so; and so I'm writing this letter to you in the hopes that it may brighten some dull December day for you by stirring up your interest in the Japanese girls, about whom you have often heard, for whom you have already done a good deal and for whom we hope you will do a great deal more. It is about the good times some of the girls in

Miyagi Jogakko had that I want to tell you.

After school closed in July we found that there were ten girls who had no homes to go to for their vacation, and of course they could not stay here in Sendai alone, so we took them all with us to the sea shore. We had two tiny houses on the top of a hill, at the foot of which the broad Pacific indulged in all its moods. Sometimes true to its name as smooth as glass, and again in fretful chopping mood seethed about the rocks, and sometimes so angry that it dashed its spray up to the very tops of the pine trees high up on the cliffs. But whether the white caps were laughing in the sun, or whether the waves were sullen and dark; whether the surf broke in one long line on the yellow sands, or roared and dashed in its angry might far over the cliffs, the sea was a never failing source of pleasure and employment to us all.

The place at which we were staying, notwithstanding its (to you) unpronounceable name of Hanabuchi no Takayama, is a magnificent combination of sea and mountain. We could sit in our chairs and look eastward over the broad expanse of the ocean. We needed only to turn our heads to see tier over tier of hills until, in the far distance the noble mountains of Yamagata buried their heads in the clouds. Of course in such a location the sunsets were grand and glorious, and we enjoyed that incomparable display every evening. (The sunrises may have been just as glorious, but I don't feel qualified to say anything about them. It was vacation time and we didn't care about "early birds or first worms.") Then the long tramps on the sands and over the hills where the wind blew so wild and free was another thing to make eyes bright, cheeks dark and limbs strong. But most of all, the girls enjoyed the surf bathing. Very laughable was it indeed to see them at the mercy of the breakers, now thrown high up on the sands and again bumped hither and thither on the billows. As they became accustomed to it however, they became able to ride the waves very skillfully; and long before our six weeks had passed many of them were as much at home in the sea as on the land.

After their bath in the "briny deep," and after they had done all their house work, and cooking was done, they had time to gather and press great quantities of sea weeds. I wish you could all see the pretty dainty things as they lie on pieces of thin white paper. I'm sure you never saw anything prettier. Shall I tell you how you may get to see them? Very well. There are a great many things that we want out here for the use of the school and for the work generally. But it takes so much money to get things and none of us ever have as much as we want. The girls would like to get some money, but we've tried so hard to teach them that it is not good principle to want to get something for nothing, that they are beginning to try to earn something for the school they love so dearly.

If you had some money and were to ask who wants it, I'm sure Dr. Callender and Mr. Lemberger and Mr. Hoy and all the rest of us who are concerned about raising funds for foreign missions would cry out, "I," without hesitation. Now I'm going to ask you, "Who wants a piece of sea-weed that grew in the bottom of the sea that washed the shores of the Sunrise Kingdom?" I'm waiting to hear every little boy and girl in the Reformed Church answer, "I." If you saw how pretty and dainty they are,

and what pretty Christmas and New Year cards they make, I'm sure you would want them. We'll *sell* them to you (for of course you don't want to get something for nothing) at any price, above one cent, you are willing to pay. Don't be afraid to send in your orders at once. If there should be more than I can attend to myself, here are forty girls ready to help me. All that we now have on hand, we mean to send to those schools whose particular pupil prepared them, but we can get any quantity another time.

Only you must not think that because it takes a long time to get answers to your letters that we have forgotten you. If you are patient, and pay your money, you will get your sea-weeds in due time.

After six weeks of out door life at Hanabuchi we brought the girls home to Sendai again, but they bore but little resemblance to the languid white-faced girls we had taken away. Brown and shining as chestnuts, strong of limb, and full of spirits, they soon made the school-house and yard ring with their glad young voices and bright with the light of happy faces. Now they have all settled down to steady work again, having gained in their summer vacation as one of them wrote in her essay yesterday, "all the strength we need."

Very Sincerely Yours,
LIZZIE R. POORBAUGH.

Sendai, Sept. 17,'92.

Walking by Faith.

OUR Board is not unfrequently greatly embarrassed by the exceedingly limited amount of means placed at its disposal by the Church. The encouraging progress of our work is duly reported to it by our faithful missionaries, and they ask for enlarged appropriations to meet the growing necessities; and only too often does it feel constrained to refuse the requests for want of means. Occasionally, however, the call is so importunate, and the necessity so imperative, that it feels forced to take a step that worldly wisdom and prudence would seem to forbid. The contraction of our still existing debt, and the tardiness exhibited by the Church in its liquidation, beget a spirit of caution lest new difficulties should confront it.

It was in such a dilemma as this that the Board found itself, when it felt compelled to commission Rev. H. K. Miller as an additional missionary. *At the time he was appointed the means to send him out were not in sight,* not to mention those necessary for his support when in the field. The world would call the action of the Board "a leap in the dark;" the Board called it an act of faith.

But mark the issue. Before the arrival of the time for his departure, Rev. Dr. Moore, while visiting our churches in Ohio, told the good people there of the straits of the Board, and promptly they pledged $500 to apply to sending the new missionary to his field of labor (the most of which has been paid); and in another quarter a pious soul had surmounted legal obstructions and placed at the disposal of the Board an amount more than sufficient to meet the pressing emergency; and it recognized in it all the ordering of Him who has promised to answer the prayer of faith.

The brother is now in Japan, and the question of his support still remains. The general offerings of the Church have not sufficiently increased as yet to assure the needed amount, but we look for a further answer to the prayer of faith. We know that it is God's will that we should pray with our works as well as with our lips. Hence

we look for His gracious answer through the offices of our Sunday-schools, which are asked to take $5 shares in this blessed work. We believe these schools are His instruments in this case. Is there one Sunday-school in our Church that does not desire to be one of these instruments in this holy service?

Response to Mrs. D. B. Schneder's Request.

Mrs. Schneder's request that some good friend in America should furnish her with ten dollars for the purchase of Christmas gifts for the Japanese children in the Sunday-schools in Sendai, was published in the Church papers but a few days when the Secretary received a check for that amount and for that purpose from the Missionary Society of Centre church, near Reamstown, Pa., Rev. L. J. Mayer, pastor.

It can but be gratifying to Mrs. Schneder and her husband when they learn that this quick response has come from the congregation in which he was born and reared—his old spiritual home. And they will rejoice with those Sunday-school scholars in the joy of being saved from the sore disappointment which seemed to threaten them. How little it costs to make others happy.

Things Chinese that are Promising.

BY REV. J. SADLER, AMOY, CHINA.

DR. COBB, whom you may soon see back in the States,* is profoundly impressed with the direct interposition of God in the present progress of missions. From his vantage-ground he discovers secret growth as well as progress that is more tangible. The mixture of evil with good (to be truthfully recognized) is no more than is going on all over the world, and the wonder is that from the overwhelming mass of evil so much good is forthcoming. "A Divine purpose is being clearly evolved." These things are to him absolute facts of experience, and in his farewell address we found enlarged consolation fitted to fire the heart with that confidence in God which is the result of a generation of proofs of His faithfulness.

It may not be sufficiently realized that in this distant Eastern land there is reason to look for exceptional developments of good. So far there have been grinding toil, sapping and mining, seed-sowing. If a touch of life is granted from above, what is just now feared politically, of any spark setting this province in a blaze, may take place in a happier sense.

Multitudes of Chinese Christians are praying for the conversion of the Emperor. Whatever views may be held in the West as to the good or evil of rulers being mixed up with the spread of the faith of Christ, here it seems to be generally felt among Chinese Christians that the will of God cannot be fully accomplished while the leaders of the country are unaffected by the truth. At present Christianity is not even regarded as a *legal* system of faith and conduct, much less understood. It is time for the Lord to work to discountenance heathen and immoral proceedings, which are often tolerated all round by the great of this world, if not even engaged in. Christ was weak as regards the things of this world, but He never lacked the power of the Spirit.

It transpires that there may be more of indirect success than is imagined.

* Dr. Cobb, the Secretary of the Missionary Board of the Reformed Church in America, completed his tour around the world and resumed his duties at his desk early in September. —J. T. G.

The Chinese are now known to be keen on our newspapers (in Chinese), and not a little interested in seeing what is thought of them. They cannot shut themselves up any longer. One paper, called *The Ten Thousand Countries' Newspaper*, is, we believe, read in high quarters. We know of a Mandarin, not mean in degree, who considers it greatly to his interest to have honorable mention in this paper. What suggestions grow out of such a fact as to good though silent influence! We need not expect that the turning of this people to God may come about in just our methods of church life and discipline. If, as we know to be the case, consciences are aroused, a moral sense deepened and vivified, vigorous sympathy, however hidden, be called out for many kinds of reform, this all is good. Individual conversions are ever taking place. Prayer is constantly going up for such work of the Holy Spirit. There is nothing too hard for God in regard to turning the tremendous forces of heathenism to His service; and, in answer to prayer, ever being offered, raising up such effective native apostles as may, like Moses and Paul, lead multitudes into the kingdom of heaven.—*Missionary Review.*

Native Preachers.

"STAND with me for a moment in a Hindu village. We are in the centre, and have come to the Hindu temple. The priest comes out and says, 'Stay here, sir; don't go further. I will provide mats and seats for you.' We sit down, and there gather near us 150 or 200 Brahmans and educated natives. In the distance we see women in the verandas. Then a Bengali stands up. I shall never forget that scene. Behind is the Hindu temple. Above is a clear, tropical moon; and as the Bengali teacher tells in flowing, fervent Bengali the life of Christ, and as he comes to the part where they were driving nails into His hands, and Christ cried out, 'Father, forgive them; they know not what they do!' you can feel the thrill going through the audience. And as the preacher goes on to tell of the death and resurrection, you can see the tears running down the faces of the people.

When this man closed, another Bengali started a soft, wild Bengali air, telling how man had wandered away from God, and God had sent His Son to bring him back. When he stopped there was dead silence. You see before you the picture of Bengali Christians convincing by their eloquence and zeal their fellow-countrymen.

In another village some of our Bengalis were alone, and by their preaching they converted a rich young man. He, won by them, came forth and confessed Christ in baptism, even though it meant to him giving up a fortune of £20,000 and never looking on his mother's face again.

In another village, where one of our old students lived, he by his learning was able to convince an English-speaking schoolmaster of the divinity of Christ. By his love and zeal he won him so that he and his wife and four children were baptized.

You can be proud of your native workers. You may thank God for them, for I believe that, as a whole, they are a band of truly converted men. They are men who know Him in whom they believe. They are men of wonderful eloquence; and I make bold to say that 90 per cent. of the baptisms are won first by the natives themselves. They are feelers, the outposts of the army of European missionaries behind, by which they

are guided and controlled, but they are the real workers among their own people."—*Church Missionary Intelligencer.*

Hopeful.

"From all sections of Japan, and from members of many missionary organizations the report comes that the outlook for the evangelistic work throughout the empire is much brighter than it was a year or two since. The attitude of the Japanese toward foreigners is more friendly. The native churches are recognizing clearly the fact that they need the counsel and assistance of missionaries from other lands. The theological unrest seems to have measurably passed away, and the apparent movement toward rationalism, which caused many fears, either was not so strong as was supposed, or has been checked. The native churches are feeling their responsibility for the propagation of the Gospel, and are entering upon the task with great self-denial and enthusiasm."—*Missionary Herald.*

—The *Indian Witness*, speaking of Manipur, says: "The political development of the Indian Empire has not yet altogether passed out of the period of upheavals, submersions and catastrophes. We are hardly established in what geologists would call the tertiary period; and affairs have not yet become so stratified and settled that we may rest entirely free from fear that some unexpected rift in the surface formation may set free a flow of lava from the subterranean sea that will bury all the moral, intellectual and political deposits of the nineteenth century." But it gives various examples also of a comforting reverse: "The native Christians of India are so increasing in number that they begin to feel each other's presence."—*Missionary Review.*

—"Delhi itself," remarks the *Calwer Missionsblatt*, "is a striking instance of the desperate reaction of heathenism in India." Many such saddening experiences probably await us in the immediate future. "The lion is stung at last," says a Hindu. "If he did not feel your darts he would still lie dormant." On the other hand, a fakir and saint near Delhi have been baptized.—*Missionary Review.*

A Missionary's Escape.

THE Rev. J. Parker, of the London Missionary Society, whose station was Chao-yang in Mongolia, reports in *The Chinese Recorder* his thrilling experiences at the outbreak of the rebellion last autumn.

On November 12 everything in the mission seemed to be going on well, when suddenly the native preacher informed Mr. Parker that 2,000 robbers had attacked villages thirty miles north of them. The people of the city began to flee to the mountains, though the story of the number of rebels was discredited. The next day the robbers, for they were nothing less, arrived and began to burn the Mongol temples and murder the Mongols, while Confucian temples and Chinamen were spared.

Mr. Parker and his man, taking what provisions they could, walked twenty-five miles to a town where they found shelter, and on subsequent days, hearing rumors of robberies in different places, they went from town to town where there was hope of security.

One night the old preacher sat down on the kang, and said in the most helpless kind of way, "We have no

road now; eastward there are robbers, and westward there are robbers, while in the north and south there is nothing but mountain."

"Well," said Mr. Parker, "there is one way open yet, and that is the way above."

Not catching the meaning, the preacher said, "Ah, but we have no cart."

"Perhaps the Lord will send us his fire-cart," said Mr. Parker.

Seeing his meaning, the preacher said, "Yes, that way is always open, and we are ready to go."

The rougher element of people had the ascendancy, and Mr. Parker and his friends met everywhere with insult; they suffered much from cold and hunger, and refuge was found for ten days on a mountain-side. Hearing then that the rebels had been driven from Chao-yang, Mr. Parker returned to find the city in the saddest condition, with no business, shops closed and barricaded, and piles of headless bodies outside the gates. Taking refuge in an inn which was closed to others, Mr. Parker did not go outside for days. The Christians came secretly and spoke cheerfully, though every one was in terror as to what might happen should the robbers return. Yet the greatest fear rose from the bad element in the city.

The converts urged the missionary to escape, as they thought he might do safely. But he had no money, and could obtain none from any source. The converts told him that their hearts had no peace as long as he remained, such was their anxiety for his safety. Their excellent spirit is illustrated by the words of Mr. Parker's Chinese man, whom he was obliged, much to his regret, to leave without paying him his dues. When anxiety was expressed as to what the young man would live on during the winter, he replied, "Oh, never mind; you go. The Lord will help me. I don't fear. I am trusting in him." Other Christians showed a similar devotion.

After three days' dangerous traveling, Mr. Parker reached Chin Chou, suffering more from cold than he had ever done in his life, and he finally reached Tientsin December 29, safe but sadly worn.

A letter from Mr. Meech in *The Chinese Recorder* states that the viceroy at Tientsin, through the foreign office at Peking, called upon the authorities at Chao-yang to find and protect Mr. Parker. This was subsequent to his escape, but the authorities were persistent, and informed the innkeeper that if his assertion that Mr. Parker had escaped to a place of safety should prove untrue, his (the innkeeper's) head would be in danger. This care of the officials for Mr. Parker's safety has produced a good effect in Chao-yang, as the people perceive that the Christians are to be defended. The converts now move about in the city without molestation. —*Missionary Herald*

A Christian Japanese Judge.

MR. CLARK, of Miyazaki, sends an account of unusual interest concerning a judge in Miyazaki, who came to that city last autumn as one of the principal judges of the province. The account is of special interest as indicating the way in which the Spirit makes use of the Bible in the enlightenment and the conversion of men:

"I first met Judge Koyabe when he called at our house with one of his fellow-judges, Mr. Maki, who is a deacon in our Miyazaki church, leader of the Young Men's Christian Associa-

tion, Bible-class teacher, and otherwise one of our most active workers. Judge Koyabe has a son in the United States, now at Howard University. The son was converted two or three years ago in America and is now preparing for the Christian ministry. This fact and his letters to his father have changed the current of thought and planning of the father, though broad and beneficent before, from what he calls 'working for the flesh,' to an earnest consecration of himself to 'work for God.'

"This first call was a long one, and showed his more than willingness to talk on Christian themes. Many subsequent exchanges of visits and long talks together gave me a fuller insight into his experiences and beliefs. From these talks I learned that twenty-five years ago he hated foreigners intensely and all things pertaining to them.

"In those early days his first view of Christian truth was given him by reading a little book called Sources of Heavenly Things, which providentially fell into his hands. As early as twenty years ago, when he knew very little of Christianity, he was accustomed when beginning his daily law study to ask in prayer the help of the Divine Spirit. Perhaps this was much like the prayer 'to the unknown God,' but yet true prayer, and this habit of prayer has been continued through all these years. During these years too there has been something of interest in Bible study. This interest was very greatly quickened by the conversion of his son in America. Since then Bible study has become his recreation and has occupied all his spare moments. It was carried on where no human teacher could be had, and entirely without the aid of any commentary except the Bible itself. But in all this study the guidance of the Holy Spirit has been specially sought, and his heart and mind kept open toward God as he studied. And this Divine help has evidently not been sought in vain. Under the Spirit's leading he has thought over and over, deeply and broadly, the various themes of Christianity, and, being a man of judicial habits and philosophical mind, he has arrived at very definite conclusions on nearly all these questions, and from time to time has formulated his conclusions and written them out. Thus, absolutely independent of any human teacher, he has formed his system of theology by the study of the Bible alone, but evidently not without the guidance of God's Spirit.

"In his personal experience he recognizes 'the flesh,' in which term he includes all selfish, fleshly lusts and ambitions as something to be held in absolute subjection. Satan is as real to him as he was to Luther, or as is any 'roaring lion;' and the possibility and necessity of being constantly 'filled with the Spirit,' as a sure protection against the temptations and power of Satan, are very real facts in his thought and experience.

"He proposes to devote his life to making known to others the great Bible truths. He considers that his mission is especially to the upper and official class of Japan, whose need of a missionary like themselves he fully appreciates. He intends in the near future to give up his official position and devote his whole time to evangelistic work."—*Missionary Herald.*

—The average wages of Japanese do not exceed ten cents a day, yet in the last year Japanese converts have given to mission work nearly $27,000. —*The Kingdom.*

THE CHILDREN'S PAGE.

Christmas Gifts.

Awake, awake, at earliest dawn,
And, as the joy-bells chime,
Do thou thy part to make earth glad,
It is the Christmas time.

Join in the Angel's Anthem;
"To men be peace, good-will;"
To-day the blessed Saviour came
Earth's noisy strife to still.

And haste as did the Wise Men,
Who journeyed from afar;
And follow, follow joyfully,
The glorious Bethlehem Star.

And give, oh, give, glad homage
To Christ, the blessed King;
And of thy heart's best treasures,
Present an offering.

What hast thou that is worthy?
The gift must be of love;
And every deed of mercy
The angels bear above.

O'er every loving kindness,
However small it be,
To-day the Christ Child will rejoice,
And say, "'Twas done for Me."

Then keep, oh, keep the Feast with love,
And as the joy-bells chime
Do thou thy part to make hearts glad,
It is the Christmas time.

—*Young Christian Soldier.*

The Story of the Shepherds.

A LONG time ago there were some men out at night, in the fields near a place called Bethlehem. They were called shepherds, because they took care of sheep; and they could not sleep at night, but had to watch all the time, because, if they did not, the wild beasts from the hills would come down and eat up the poor sheep. So these shepherds were taking care of their flocks, and perhaps they were looking up at the beautiful stars which God has put into the sky, and which give such a soft light through the dark night.

Suddenly, while they were watching, a bright, clear light, more beautiful than the light of stars, or sun or moon, shone about them, and in the midst of it they saw a glorious angel. They were afraid when they saw the angel, but he spoke to them so gently and so sweetly that I do not think they were afraid long. He said:

"Fear not: for behold I bring you good tidings of great joy, which shall be to all people."

Then he went on to tell them that if they would go to Bethlehem they would find a little Baby, just born, and wrapped round and round in white clothes, as the mothers used to wrap their very little babies. They would find Him lying in a manger in a stable. You know a manger is a long, narrow trough out of which the horses eat.

But the most wonderful part of it all was, that the angel told them that this little Baby was their Lord and Saviour, the God of Heaven and earth. And suddenly all the sky around was full of beautiful angels, praising God, and saying, "Glory to God in the highest, and on earth, peace, good-will toward men."

The shepherds listened and watched till the bright host of angels had gone away into Heaven, and then went to Bethlehem to find the little Christ-Child.

They found Him lying in the manger, with His blessed Mother, the Virgin Mary, bending over Him, and St. Joseph taking care of them both. Oh, how glad the shepherds were, and how reverently they knelt down and worshiped the Saviour! How sweetly He must have smiled upon them, and with what love looked up into His gentle Mother's face! This was the first Christmas Day.

The reason why the Lord of all

things when He came to earth had a manger for His cradle, was, that the inn was so full of people who were all thinking of themselves and their own things, that nobody had time to think of the poor Mother and her little One.

Sometimes people now are so busy thinking of Christmas presents and all the fun and pleasure they are going to have at Christmas, that they forget all about the Holy Jesus, and the real true reason why we should be glad at Christmas-time.

Do not let it be so with you, dear children. You can each of you make a little cradle in your heart, and ask our Lord to come there. You can think about the holy angels telling the shepherds the glad tidings, and of Mary tenderly nursing her little child. You must try to be like the Holy Jesus who made Himself a child like you, to teach you what a little child should be.

When you feel cross, or want to say unkind things, think how gentle and loving He was. When you have vain or proud thoughts, try to remember how meek and humble He was, although he was the Maker and King of all things. And when you kneel down in Church to say your prayers, think that He is there, watching you as really as He was near the shepherds when they knelt and worshiped Him, and ask Him to make you holy like Himself.

"Ah dearest Jesus, Holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee."

—*Young Christian Soldier.*

What you can do for Missions.

BOYS and girls you can do much for missions, if you only have the will.

1. You can come to the missionary meeting and help to make an audience. Much often depends even on the appearance of things; and a large audience is of itself quite an encouragement to those who take an active part in the work.

2. When there you can listen, and so not only learn something for yourself, but by your attentive listening you greatly help and encourage those who speak and read.

3. You can take part in the readings and recitations, especially if you are a good reader and speaker. Neglect not the gift that is in thee.

4. You can give alms, and all the better if they are your own earnings. You will enjoy your giving more if your gifts are from your own hand. These will be sacrifices. So then you can also work for missions.

5. You can read about missions and so become more and more interested in this work of the Lord. You cannot feel much interested in things of which you know but little; and reading something every week will greatly interest you in missions. This, too, will make the working and giving more interesting and easy. Read the Church paper, missionary books and especially the Bible, which is the best missionary book in the world.

6. You can bring others to the missionary meeting. This will be doing a good work, and this you will surely do if you are yourself much interested. Talk about the services. Tell what is done there, for what it is done, how it is done and who does it, and invite those who do not come.

—When the offerings, at Christmas were very small, few coins over a dime having been given, the pastor sadly asked: "Did you treat all your friends as you treated the Lord?"